

# *Qatf al-Azhār*

HARVESTING SCATTERED FLOWERS

*A Collection of Mass-Transmitted Hadiths*

IMAM JALĀL AD-DĪN AS-SUYŪṬĪ

(D. 911/1505)

*Translated by*

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الإِسْنَادُ مِنَ الدِّينِ  
لَوْلَا الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ

‘Abdullāh ibn al-Mubārak said,  
‘*Isnād* is from the *dīn*. Were it not for *isnād*,  
anyone would say anything he likes.’

(*Muqaddamah Ibn Ṣalāḥ*, p. 256)



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## Publisher's Foreword

IN THE NAME OF ALLAH, the Most Merciful and Compassionate. I bear witness that there is no god but Allah alone, without partners, and that Muḥammad ﷺ is His servant and Messenger. I invoke the blessings of Allah and peace upon His final Messenger, Muḥammad, his family, Companions and all those who follow them in goodness till the Day of Rising.

The mass-transmitted (*mutawātir*) hadith is a source of highly authenticated sacred knowledge and as such deserves our profound attention in an age in which the plethora of opinions available to the layman can be a source of confusion and even doubt. Imam Bazdawī<sup>1</sup> defines the *mutawātir* as a report 'that reaches you from the Messenger of Allah ﷺ via a transmission containing no doubt, such that it is as if you hear it from an eyewitness. This is due to its great number of narrators whose collusion cannot be countenanced, owing to their uprightness and clearly different locations.'

Leaving aside any disagreement regarding exactly which hadith can be classified as *mutawātir*, the essential point to grasp is that the information contained in hadith which have been transmitted by numerous respected narrators simply cannot be disregarded. As such, they provide an antidote to the malady of looking for loopholes which modern society with all its peer pressure would have us succumb to.

Imam Suyūṭī, may Allah reward him, considered the hadith in this collection to be *mutawātir*. Not only this, he recognised the mani-

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<sup>1</sup> *Kashf al-Asrār*, 2:360.



fold benefits for the layman of having awareness of these anchors of certainty that touch on a wide range of the fundamental principles and practices of Islam, so much so that he reduced and simplified a larger work of his on the same topic specifically for a wider audience. When this was the case historically, surely it is all the more so for us today, when the authenticity of the whole hadith corpus has come under attack, including sources of dogma (*ʿaqidah*). We pray that the Imam's worthy aspiration comes to fruition for our generation and generations to come through the efforts of all those who have worked on this translation.

All praise if for Allah. Thereafter, I would like to thank Nasir Abdussalam for his erudite translation. Thanks also to Mawlānā Shoaib Shah and his brother Sajjad Shah for their careful and insightful editing, and to Mariam Madge Conlan for bringing the work to its final format. Finally, we are especially grateful to HRH Prince Ghazi who had also begun work on a version of this valuable text but generously sent over his translation for us to benefit from, may Allah reward his sincerity. I pray that Allah accepts the efforts of all involved and makes it a means for our forgiveness and a source of benefit and certainty for all those who read it. May He raise us on the Day of Judgement with those whom he has forgiven totally and enter us into the Garden with our beloved Prophet ﷺ, along with our family, teachers and friends. Ameen.

YAHYA BATHA  
London 2019

## *Translator's Introduction*

IN THE NAME OF ALLAH, the Beneficent, the Merciful. All praise is to Allah, and may Allah bless and give peace to our Master, Muḥammad, his family, his Companions and all those who follow them in excellence until the Day of Recompense.

The content of this work by the great 10<sup>th</sup> century Egyptian polymath, Jalāl ad-Dīn as-Suyūṭī رحمه الله, is of a value that defies its small size. It is a very rare type of hadith collection dedicated to an even rarer type of hadith—the mass-transmitted. The mass-transmitted report is one in which a piece of information is corroborated by a multitude of eyewitnesses whose relative abundance (in accordance with common experience) precludes a conspiracy to lie, and is continuously transmitted by similar multitudes from the original witnesses to the present. One of the salient qualities of Islam is its concern with certainty in regards to establishing the fundamentals of the religion. The mass-transmitted report is a means of acquiring certainty (as opposed to probability), along with sound senses and reason.

For example, despite never having been to Mexico, I am certain that Mexico exists. Why? Because in my lifetime, I have heard of its existence from a countless number of people who are actually from or have been there, and according to my knowledge of normal human behavior, I know that it is practically impossible for all of them to have conspired to make up a country called Mexico. Likewise, despite never having met Julius Caesar personally, I am certain that he existed and certain of who he was. This is because the number of those who did know him is so great; it is impossible that they conspired to make up such a public figure and passed along that false information to the



fold benefits for the layman of having awareness of these anchors of certainty that touch on a wide range of the fundamental principles and practices of Islam, so much so that he reduced and simplified a larger work of his on the same topic specifically for a wider audience. When this was the case historically, surely it is all the more so for us today, when the authenticity of the whole hadith corpus has come under attack, including sources of dogma (*ʿaqidah*). We pray that the Imam's worthy aspiration comes to fruition for our generation and generations to come through the efforts of all those who have worked on this translation.

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succeeding generation (and that generation to the next, and so on and so forth until now).

Mass-transmitted reports concerning the words, deeds, or tacit approvals of the Prophet Muḥammad ﷺ are indeed rare, especially when compared to the thousands upon thousands of solitary reports (i.e. reports originally transmitted by just one, a couple or a few witnesses) dealing with the same information. Mass-transmitted reports are divided into two categories: verbatim, which is exceptionally rare; or a report that indicates a general meaning, which the bulk of mass-transmitted reports are.

This poor slave of Allah has attempted something of a brief annotation for some of the hadiths in order to clarify the meaning when necessary, or to provide some benefit to the reader where appropriate. I have also added *takhrīj* where the full reference has not been given or where the hadith appears elsewhere. There are 113 hadiths in Imam Suyūṭī's ﷺ collection, some of which he did not actually relate the wording for due to them being so well known. In these instances, I have added the actual hadith. May Allah ﷻ reward Suyūṭī ﷺ for this great work, and place this English rendering in both his and my scale of good deeds.

## Author's Introduction

ALL PRAISE IS TO ALLAH for His continuous blessings. I testify that there is no god except Allah, alone, and that He has no associate—a testimony that He has made the means of salvation from the horrors of the next life. And I testify that Muḥammad is His slave and Messenger; may Allah bless him, his family, his Companions and whoever supports and assists him.

To proceed: I authored a book entitled *Al-Fawā'id al-Mutakaththirah fi' l-Akhbār al-Mutawātirah* (*The Manifold Benefits of Mass-Transmitted Hadiths*), mentioning therein what ten or more Companions have related, and including all the paths of transmission and variant wordings of each hadith.<sup>1</sup> It ended up being a huge work, like nothing done

<sup>1</sup> Traditionally, scholars would introduce the student of each science to the 'ten principles' of that science (*al-mabādi' al-'asharah*)—its definition, subject, founder, end, issues, name, relation, value, ruling and source. This work of Suyūṭī's ﷺ deals with the science of hadith narration (*'ilm al-ḥadīth riwāyatan*), whose ten elements are as follows:

- The definition—a science that consists of transmitting whatever was related to the Prophet ﷺ, whether word, deed, tacit approval or attribute.
- The subject—the person of the Prophet ﷺ insofar as he was a prophet (as opposed to an ordinary person).
- The founder—the Companions of the Prophet ﷺ, who undertook preserving his words, deeds, tacit approvals and attributes/description.
- The end result—acquiring good fortune in this world and the afterlife.
- The issues—all matters that fall under the Prophet's ﷺ teachings or example.
- The name—the science of hadith narration.
- The relation to other sciences—it is one of the revealed sciences (which are jurisprudence, Qur'anic exegesis and hadith).
- The value—it is of immense worth insofar as through it how to follow the Prophet ﷺ is known.
- The ruling—an individual obligation to a lone narrator (of critical information pertaining to a religious obligation); otherwise it is a collective obligation.



before it. However, due to the abundance of information within it, only those with a profound interest in hadith and lofty aspirations desire to read it, and how few those are! I therefore decided it was appropriate to extract its main points for inclusion in this much smaller book, so that a broader readership might benefit from it.

I mention the hadith and a number of the Companions رضي الله عنه who related it, along with its attribution to those of the famous scholars who recorded it. This is enough to satisfy those seeking benefit. I have entitled this work *Harvesting Scattered Flowers: A Collection of Mass-Transmitted Hadiths* and have organised it in the same chapters as the original work.

## The Book of Knowledge

١ - مَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعْهُ مَقْعَدُهُ مِنَ النَّارِ.

1. 'Whoever deliberately lies about me, let him take his seat in the Fire.'<sup>1</sup>

Narrator	Compiler(s)
1 'Alī ibn Abī Ṭālib	Būkhārī (106) and Muslim (1)
2 Abū Hurayrah	Būkhārī (110) and Muslim (3)
3 Anas ibn Mālik	Būkhārī (108) and Muslim (2)
4 Mughīrah ibn Shu'bah	Būkhārī (1291) and Muslim (4)
5 Zubayr ibn al-'Awwām	Būkhārī (107)
6 Salamah ibn al-Akwa'	Būkhārī (109)
7 Ibn 'Amr	Būkhārī (3461)
8 Ibn Mas'ūd	Tirmidhī (2257), Nasā'ī (4084) <sup>2</sup> and Ibn Mājah (30)
9 Jābir ibn 'Abdillāh	Ibn Mājah (33)
10 Abū Qatādah	Ibn Mājah (35)
11 Abū Sa'īd al-Khudrī	Ibn Mājah (37)
12 'Ammār ibn Ḥabīb	Ḥākim
13 Yā'la ibn Murrah	Dārimī (240)
14 'Umar ibn al-Khaṭṭāb	Aḥmad (326)
15 'Uthmān ibn 'Affān	Aḥmad (469)

<sup>1</sup> The Sunnah of the Prophet ﷺ is divine revelation — 'He does not speak from his own desire' (Qur'an 53:3). His function as Allah's Messenger was to deliver Allah's Message, so to lie about him ﷺ is essentially to lie about Allah ﷻ.

<sup>2</sup> Found in Nasā'ī's *As-Sunan al-Kubrā*. There is no mention of Ibn Mas'ūd. There is, however, an unspecified mention of a Companion of the Prophet ﷺ.

• The source — the words, deeds, tacit approvals and attributes of the Prophet ﷺ.



- 16 Khālīd ibn 'Urfuṭah Aḥmad (22501)  
 17 Zayd ibn Arqam Aḥmad (19266)  
 18 Ibn 'Umar Aḥmad (4742)  
 19 'Uqbah ibn 'Āmir Aḥmad (17431)  
 20 Qays ibn Sa'd Aḥmad (15482)  
 21 Mu'āwiyah ibn Abī Sufyān Aḥmad (16830)  
 22 Abū Sa'īd al-Khudrī Aḥmad (11092)  
 23 Abū Mūsā al-Ghāfiqī Aḥmad (18946)  
 24 Abū Bakr aṣ-Ṣiddīq Ṭabarānī, *Awsaṭ* (2838)  
 25 Ṭalḥah ibn 'Abdillāh Ṭabarānī, *Kabīr* (204)  
 26 Aws ibn Aws Ṭabarānī, *Kabīr* (591)  
 27 Barā' ibn 'Āzib Ṭabarānī, *Awsaṭ* (8183)  
 28 Ḥudhayfah ibn al-Yamān Ṭabarānī, *Awsaṭ* (5607)  
 29 Rāfi' ibn Khadij Ṭabarānī, *Kabīr* (4410)  
 30 Sā'ib ibn Yazīd Ṭabarānī, *Kabīr* (6679)  
 31 Sa'd ibn al-Midhās Ṭabarānī, *Kabīr* (5502)  
 32 Salmān al-Fārisī Ṭabarānī, *Kabīr* (6163)  
 33 Ṣuhayb Ṭabarānī, *Kabīr* (7302)  
 34 Ibn 'Abbās Ṭabarānī, *Kabīr* (12392)  
 35 'Utbah ibn Ghazwān Ṭabarānī, *Kabīr* (288)  
 36 'Urs ibn 'Umayr' Ṭabarānī, *Kabīr* (346)  
 37 'Ammār ibn Yāsir Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (49)  
 38 'Amr ibn Ḥurayth Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (138)  
 39 'Amr ibn 'Abasah Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (139)  
 40 'Amr ibn Murrah Ṭabarānī, *Awsaṭ* (3686)  
 41 Mu'ādh ibn Jabal Ṭabarānī, *Awsaṭ* (1202)  
 42 Nubayṭ ibn Sharīṭ Ṭabarānī, *Awsaṭ* (67)  
 43 Ya'lā ibn Murrah Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (153)

1 Ṭabarānī has 'Urs ibn 'Umayrah.

- 44 Abū Umāmah Ṭabarānī, *Kabīr* (7557)  
 45 Abū Mūsā al-Ash'arī Ṭabarānī, *Awsaṭ* (5759)  
 46 Abū Maymūn al-Kurdī Ṭabarānī, *Awsaṭ* (6213)  
 47 Abū Qirṣāfah Ṭabarānī, *Kabīr* (2516)  
 48 The father of Abū Mālik al-Ashja'ī whose name is Ṭāriq ibn Ashyam Ṭabarānī, *Kabīr* (8181)  
 49 Sa'īd ibn Zayd Bazzār, *Musnad* (1275)  
 50 'Imrān ibn Ḥuṣayn Bazzār, *Musnad* (3612)  
 51 Salmān al-Fārisī Dāraqutnī, *Afrād*<sup>1</sup>  
 52 Ibn az-Zubayr Dāraqutnī, *Afrād*  
 53 Yazīd ibn Asad Dāraqutnī, *Afrād*<sup>2</sup>  
 54 Abū Rimthah Dāraqutnī, *Afrād*<sup>3</sup>  
 55 Abū Rāfi' Dāraqutnī, *Ilal* (7:47)  
 56 Umm Ayman Dāraqutnī, *Afrād*<sup>4</sup>  
 57 Jābir Abū Nu'aym, *Hilyah* (9:59)  
 58 Jābir ibn Ḥābis Abū Nu'aym<sup>5</sup>  
 59 Salmān ibn Khālīd Abū Nu'aym<sup>6</sup>  
 60 'Abdullāh ibn Zughb Abū Nu'aym<sup>7</sup>  
 61 Mughīrah ibn Shu'bah Abū Nu'aym, *Al-Musnad al-Mustakhrāj 'alā Ṣaḥīḥ Muslim* (66)  
 62 Usāmah ibn Yazīd Ibn Qānī, *Mu'jam aṣ-Ṣaḥābah*<sup>8</sup>  
 63 'Abdullāh ibn Abī Awfā Ibn Qānī, *Mu'jam aṣ-Ṣaḥābah*<sup>9</sup>  
 64 Buraydah Ibn 'Adī, *Kāmil*<sup>10</sup>

1 Ṭabarānī, *Kabīr* (6163).

2 Ibn 'Asākir (2469).

3 Muttaqī al-Hindī, *Kanz* (8238).

4 Ibid.

5 Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (174).

6 Muttaqī al-Hindī, *Kanz* (8238).

7 Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (170).

8 I could not find this hadith. Ṭabarānī records the same hadith from Usāmah ibn Zayd (*Kabīr* 426).

9 'Irāqī, Ibn as-Subkī and Zubaydī, *Takhrīj Aḥādīth Iḥyā'* (115).

10 Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (146).



65	Safinah	Ibn 'Adi, <i>Kāmil</i> <sup>1</sup>
66	Wāthilah ibn al-Asqa'	Ibn 'Adi, <i>Kāmil</i>
67	Abū 'Ubaydah ibn al-Jarrāh	Khaṭīb, <i>Tārīkh</i> (3434)
68	Sa'd ibn Abī Waqqāṣ	Khaṭīb, <i>Tārīkh</i> (609)
69	Hudhayfah ibn Asīd	Khaṭīb, <i>Tārīkh</i> <sup>2</sup>
70	Zayd ibn Thābit	Khaṭīb, <i>Tārīkh</i>
71	Ka'b ibn Quṭbah	Khaṭīb, <i>Tārīkh</i> <sup>3</sup>
72	Mu'āwiyah ibn Haydah	Khaṭīb, <i>Tārīkh</i> (1362)
73	Munaqqa' at-Tamīmī	Khaṭīb, <i>Tārīkh</i> <sup>4</sup>
74	Abū Kabshah al-Anṣārī	Khaṭīb, <i>Tārīkh</i> (4004)
75	The father of Abū 'l-'Usharā'	Khaṭīb, <i>Tārīkh</i>
76	Abū Dharr	Khaṭīb, <i>Tārīkh</i> <sup>5</sup>
77	'Ā'ishah	Khaṭīb, <i>Tārīkh</i> <sup>6</sup>

The following are also mentioned among the narrators of this hadith:

- 78 'Abd ar-Raḥmān ibn 'Awf<sup>7</sup>  
 79 'Amr ibn 'Awf<sup>8</sup>  
 80 Abu 'l-Hamrā'

١- نَصَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاَهَا فَأَدَّاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا، فَرَبَّ حَامِلٍ فَقِهِ لَا فَقَهُ لَهُ، وَرَبَّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.

2. 'Allah illuminates the person who hears a statement of mine,

1 Ibn al-Muqri' in his *Mu'jam* (190).

2 Suyūṭī, *Al-Faṭḥ al-Kabīr* (12279).

3 Ṭabarānī, *Ṭuruq Ḥadīth man Kadhab* (173).

4 Ṭabarānī in *Kabīr* has recorded a different hadith wherein Munaqqa' informed the Prophet ﷺ of what people were saying and he ﷺ responded, 'O Allah, it is not lawful for them to lie about me.' (712)

5 Ṭabarānī in *Ṭuruq Ḥadīth man Kadhab* (171).

6 Ṭahāwī, *Sharḥ Mushkil* (394).

7 Ibn al-Jawzī said that he has not come across this hadith from 'Abd ar-Raḥmān ibn 'Awf. (Laknawī, *Al-Āthār al-Marfū'ah*, p.35)

8 Abū Hudhayfah Nabīl ibn Maṣṣūr has quoted it in *Anīs as-Sārī* (10:90).

memorises it and shares it with those who have not heard it. Perhaps the carrier of knowledge does not understand, or perhaps he [understands yet] carries it to someone with more understanding.<sup>1</sup>

1 This hadith illustrates the very important distinction between the preservation and transmission of hadith versus the understanding of hadith needed to derive legal rulings. Unfortunately, this critical difference between the sciences of hadith and the science of jurisprudence and its principles is lost on many Muslims today. Of the approximately 140,000 Companions, fatwas from about 130 are preserved, and of these 130 only seven were prolific: 'Umar ibn al-Khaṭṭāb, 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd, Zayd ibn Thābit, 'Abdullāh ibn 'Abbās, 'Abdullāh ibn 'Umar, and 'Ā'ishah bint Abī Bakr ﷺ. Though some of the aforementioned were also prolific narrators of hadith, like 'Ā'ishah ﷺ, others of the most prolific narrators of hadith such as Abū Hurayrah ﷺ were not known for giving fatwas; however, legal rulings were most definitely derived from what they narrated by the Imams of the Successors (*Tābi'īn*).

As a matter of fact, the sciences of hadith were initially a field within legal theory, seeing as how knowledge of narrators and what is permissible to adduce and derive rulings from is a prerequisite for being an independent *mujtahid* [i.e. a legist qualified to formulate independent rulings]. Furthermore, not every sound hadith is acted upon by every independent *mujtahid*, due to other considerations that the given *mujtahid* views as sound according to his principles. Examples of this can be found in the earliest extant work of hadith available to us, the *Muwatta'* of Imām Mālik ﷺ. Therein he narrates a number of sound hadiths on issues for which his fatwa is at variance, due to his principle of giving priority to the practice of Medīnan scholars.

There are five levels of *mujtahid*: the independent *mujtahid*, such as Imams Abū Ḥanīfah, Mālik, Shāfi'ī and Aḥmad; the *mujtahid* nominally ascribed to an Imam, such as Muzanī (who is nominally ascribed to Shāfi'ī); the *mujtahid* of a school, such as Qaffāl ash-Shāshī; the *mujtahid* of fatwa, such as Nawawī; and the transmitter, such as Ibn Hajar al-Haytamī.

The prerequisites of an independent *mujtahid* are that he know the evidences of legal rulings from the Qur'an, the Sunnah, scholarly consensus and analogy in detail (i.e. how and from what perspectives they may be adduced), as well as having his own unique principles for adducing said evidences. Thus, he must be knowledgeable of the exegesis of Qur'anic verses pertaining to legal rulings, knowledgeable of the chains of narration for hadiths pertaining to legal rulings, knowledgeable of the abrogating and abrogated from these sources and proficient in Arabic grammar and lexicology. The *mujtahid* nominally ascribed to an Imam is like the independent *mujtahid*, but has a nominal ascription due to the overall concurrence of his principles with the principles of the independent *mujtahid*. The *mujtahid* of a school is restricted to the principles of his Imam and capable of establishing them with their proofs. His mastery of his Imam's principles enables him to derive rulings on issues that his Imam did not give a fatwa on. The *mujtahid* of fatwa is proficient in the principles of his school and a master of the divergent fatwas within it and their respective evidences. Through this mastery, he is capable of evaluating fatwas within the school and discerning the sound from the weak. The transmitter possesses mastery of the divergent fatwas of the school and understands their evidences, but not



In many paths of its transmission is the additional wording: 'There are three things for which the heart of the believer is never bitter—making works purely for the sake of Allah, obedience to those in authority and adhering to the group.'

Narrator	Compiler(s)
1 Zayd ibn Thābit	Tirmidhī (2656), Nasā'ī, <i>As-Sunan al-Kubrā</i> (5816), Ibn Mājah (230) and Abū Dāwūd (3660)
2 Ibn Mas'ūd	Tirmidhī (2657)
3 Jubayr ibn Muṭ'im	Ḥākim (294)
4 Nu'mān ibn Bashīr	Ḥākim (297)
5 Sa'd ibn Abī Waqqāṣ	Ṭabarānī, <i>Awsaṭ</i> (7020)
6 Anas	Ṭabarānī, <i>Awsaṭ</i> (9444)
7 Bashīr (father of Nu'mān)	Ṭabarānī
8 Jābir ibn 'Abdillāh	Ṭabarānī, <i>Awsaṭ</i> (5292)
9 'Umayr ibn Qatādah al-Laythī	Ṭabarānī, <i>Awsaṭ</i> (7004)
10 Mu'ādh ibn Jabal	Ṭabarānī, <i>Awsaṭ</i> (6781)

to the degree of mastery possessed by the *mujtahid* of fatwa. Therefore, he is not capable of evaluating fatwas; however, he is capable of giving fatwas on new issues by drawing analogies to the wealth of fatwas he has learned within his school.

Imam Nawawī ؒ states in the introduction to *Majmū'*:

These are the types of muftis, which are five. Every type among them has the prerequisite of memorising the school and natural intelligence. Whoever undertakes giving fatwas and is not of this description has brought upon himself something tremendous.

The Seal of the Verifying Imams of the *Shāfi'ī*s, Ibn Ḥajar al-Haytami ؒ, states in *Al-Fatāwā al-Kubrā*:

This status is not achieved easily, nor are its high walls breached by whoever memorises and dabbles in some derivative issues without guidance to their understanding, without knowing their source and without knowing what is said about them. Breaching that prohibitive wall is only possible for he who has delved into a plethora of jurisprudence until it mixes with his flesh and blood, and has become legally keen by second-nature, to the extent that if he judges with his opinion on an issue whose transmission he is not privy to, he would find that what he judges was said previously by one of the scholars. When jurisprudence is firmly grounded within him until he reaches this level, then he is permitted to issue fatwas. As for before he reaches this level, then it is not allowed for him to give fatwas. His only job is to be quiet about what does not concern him and refer to the experts, for it is a field that does not accept intrusion, and no one reaches its broad parameters except one whom his Master has blessed with extensive success and grace.

11 Abu ad-Dardā'	Ṭabarānī <sup>1</sup>
12 Abū Qirṣāfah	Ṭabarānī, <i>Awsaṭ</i> (3072)
13 Abū Sa'īd al-Khudrī	Bazzār <sup>2</sup>
14 Rabī'ah ibn Uthmān at-Taymī	Abū Nu'aym <sup>3</sup>
15 Ibn 'Umar	Rāfi'ī, <i>Tārīkh Qazwīn</i> <sup>4</sup>
16 Zayd ibn Khālid al-Juhanī	Ibn 'Asākir, <i>Tārīkh</i> (2522)

1 Dārimī (236).

2 Ṭabarānī, *Musnad as-Shāmiyyīn* (1302).

3 Ibn Kathīr, *Jāmi' al-Masānīd wa 's-Sunan* (3027).

4 Ṭabarānī, *Musnad as-Shāmiyyīn* (508).



## The Book of Faith

٣ - مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَجَبَتْ لَهُ الْجَنَّةُ.

3. 'Paradise is incumbent upon anyone who testifies that there is no god except Allah.'

Narrator	Compiler(s)
1 Mu'adh ibn Jabal	Būkhārī (128) and Muslim (32) <sup>1</sup>
2 'Uthmān ibn Mālik <sup>2</sup>	Būkhārī (425) and Muslim (33)
3 Abū Dharr	Būkhārī (6443) and Muslim (94)
4 'Uthmān ibn 'Affān	Būkhārī and Muslim (26)
5 'Ubādah ibn aṣ-Ṣāmit	Muslim (47) and Aḥmad (22711)
6 Abū Hurayrah	Ibn Ḥibbān (6466)
7 Abū Bakr	Aḥmad <sup>3</sup>
8 'Umar	Aḥmad <sup>4</sup>
9 Khuzaym ibn Fātik <sup>5</sup>	Aḥmad (19035)
10 Rifā'ah al-Juhanī	Aḥmad (16218)
11 Salamah ibn Nu'aym al-Ashja'i	Aḥmad <sup>6</sup>
12 Sahl ibn Bayḍā' <sup>7</sup>	Aḥmad (15738)
13 Shaddād ibn Aws	Aḥmad (17121)
14 Ibn 'Amr	Aḥmad

1 Anas ibn Mālik relates the hadith about Mu'adh.  
 2 Būkhārī, Muslim and others have 'Itbān ibn Mālik.  
 3 Ṭabarānī, *Musnad as-Shāmiyyīn* (2258).  
 4 Ibn Ḥibbān (204).  
 5 Aḥmad has Khuraym ibn Fātik.  
 6 Ṭabarānī in *Awsat* (2124).  
 7 Aḥmad has Suhayl ibn al-Bayḍā'.



15	Abu ad-Dardā'	Aḥmad (27491)
16	Abū Sa'īd al-Khudrī	Aḥmad (11000)
17	Abū 'Amrah al-Anṣārī	Aḥmad (15449)
18	Abū Mūsā al-Ash'arī	Aḥmad (19597)
19	Bilāl	Ṭabarānī, <i>Awsaṭ</i> (1123)
20	Jarīr ibn 'Abdillāh	Ṭabarānī <sup>1</sup>
21	Zayd ibn Arqam	Ṭabarānī, <i>Awsaṭ</i> (1235)
22	Zayd ibn Khālīd al-Juhānī <sup>2</sup>	Ṭabarānī, <i>Kabīr</i> (5262)
23	Sa'd ibn 'Ubādah	Ṭabarānī, <i>Awsaṭ</i> (1364)
24	Ibn 'Abbās	Ṭabarānī, <i>Du'ā'</i> (1544)
25	Ibn 'Umar	Ṭabarānī, <i>Kabīr</i> (13595)
26	'Uqbah ibn 'Amir	Ṭabarānī, <i>Du'ā'</i> (1460)
27	'Umārah ibn Ruwaybah	Ṭabarānī, <i>Awsaṭ</i> (405)
28	'Umar ibn Ḥuṣayn <sup>3</sup>	Ṭabarānī, <i>Kabīr</i> (253)
29	'Iyād al-Anṣārī	Ṭabarānī <sup>4</sup>
30	Nawwās ibn Sam'ān	Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i> (3522)
31	Abū Shaybah al-Khudrī	Ṭabarānī, <i>Awsaṭ</i> (2426)
32	'Abd ar-Raḥmān ibn 'Awf	Bazzār (1042)
33	Jābir ibn 'Abdillāh	Abū Ya'lā (1820)

٤- أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ.

4. 'I was commanded to fight people<sup>5</sup> until they say that there is no god except Allah.'

In many paths of its transmission is the additional wording: 'If they say it, then they have protected their blood and their wealth from

<sup>1</sup> Aḥmad (14721).

<sup>2</sup> Some variations have Abū Zayd ibn Khālīd al-Juhānī.

<sup>3</sup> This seems to be an error in the transcription. Ṭabarānī has recorded a variation of this hadith in the reference above from 'Imrān ibn Ḥuṣayn.

<sup>4</sup> Haythamī, *Majma'* (55).

<sup>5</sup> The people referred to in this hadith are Arab idolaters. The usage of 'people' here is an instance of a general wording with a specific intent.

me and their reckoning is with Allah, except in regard to what there is a prescribed punishment for.'

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Būkhārī and Muslim (21) <sup>1</sup>
2 Ibn 'Amr <sup>2</sup>	Muslim (36)
3 Abū Hurayrah	Muslim (32)
4 Abū Bakr aṣ-Ṣiddīq	Ibn Abī Shaybah, <i>Mūsānnaḥ</i> <sup>3</sup>
5 'Umar	Ibn Abī Shaybah, <i>Mūsānnaḥ</i> (37054)
6 Ibn Uways ath-Thaqafī <sup>4</sup>	Ibn Abī Shaybah, <i>Mūsānnaḥ</i> (28937)
7 Jarīr ibn 'Abdillāh al-Bajalī	Ibn Abī Shaybah, <i>Mūsānnaḥ</i> (28938)
8 Anas	Ṭabarānī, <i>Awsaṭ</i> (3221)
9 Samurah ibn Jundub	Ṭabarānī, <i>Awsaṭ</i> (6465)
10 Sahl ibn Sa'd	Ṭabarānī, <i>Kabīr</i> (5746)
11 Ibn 'Abbās	Ṭabarānī, <i>Awsaṭ</i> (6923)
12 Abū Bakrah	Ṭabarānī, <i>Awsaṭ</i> (3625)
13 Abū Mālik al-Ashja'i (on the authority of his father, Ṭāriq ibn Ashyam)	Ṭabarānī, <i>Kabīr</i> (8191)
14 'Iyād al-Anṣārī	Bazzār <sup>5</sup>
15 Nu'mān ibn Bashīr	Bazzār (3227)

٥ - الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

5. 'The true Muslim is he from whose tongue and hands the Muslims are safe.'

<sup>1</sup> 'Abd ar-Razzāq, *Mūsānnaḥ* (10021).

<sup>2</sup> Muslim has Ibn 'Umar.

<sup>3</sup> Shāfi'i relates this hadith from Abū Hurayrah who relates that 'Umar quoted this statement from the Prophet ﷺ to Abū Bakr. Abū Bakr then replied, 'This [i.e. zakat] is a right of belief.' (*Musnad*, p.169.)

<sup>4</sup> Ibn Abī Shaybah has Ibn Aws.

<sup>5</sup> Haythamī in *Majma' az-Zawā'id* (55) has also related it from Bazzār.



15	Abu ad-Dardā'	Aḥmad (27491)
16	Abū Sa'īd al-Khudrī	Aḥmad (11000)
17	Abū 'Amrah al-Anṣārī	Aḥmad (15449)
18	Abū Mūsā al-Ash'arī	Aḥmad (19597)
19	Bilāl	Ṭabarānī, <i>Awsaṭ</i> (1123)
20	Jarīr ibn 'Abdillāh	Ṭabarānī <sup>1</sup>
21	Zayd ibn Arqam	Ṭabarānī, <i>Awsaṭ</i> (1235)
22	Zayd ibn Khālīd al-Juhānī <sup>2</sup>	Ṭabarānī, <i>Kabīr</i> (5262)
23	Sa'd ibn 'Ubādah	Ṭabarānī, <i>Awsaṭ</i> (1364)
24	Ibn 'Abbās	Ṭabarānī, <i>Du'ā'</i> (1544)
25	Ibn 'Umar	Ṭabarānī, <i>Kabīr</i> (13595)
26	'Uqbah ibn 'Āmir	Ṭabarānī, <i>Du'ā'</i> (1460)
27	'Umārah ibn Ruwaybah	Ṭabarānī, <i>Awsaṭ</i> (405)
28	'Umar ibn Ḥuṣayn <sup>3</sup>	Ṭabarānī, <i>Kabīr</i> (253)
29	'Iyāḍ al-Anṣārī	Ṭabarānī <sup>4</sup>
30	Nawwās ibn Sam'ān	Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i> (3522)
31	Abū Shaybah al-Khudrī	Ṭabarānī, <i>Awsaṭ</i> (2426)
32	'Abd ar-Raḥmān ibn 'Awf	Bazzār (1042)
33	Jābir ibn 'Abdillāh	Abū Ya'lā (1820)

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<sup>1</sup> Aḥmad (14721).

<sup>2</sup> Some variations have Abū Zayd ibn Khālīd al-Juhānī.

<sup>3</sup> This seems to be an error in the transcription. Ṭabarānī has recorded a variation of this hadith in the reference above from 'Imrān ibn Ḥuṣayn.

<sup>4</sup> Haythamī, *Majma'* (55).

<sup>5</sup> The people referred to in this hadith are Arab idolaters. The usage of 'people' here is an instance of a general wording with a specific intent.

me and their reckoning is with Allah, except in regard to what there is a prescribed punishment for.'

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Būkhārī and Muslim (21) <sup>1</sup>
2 Ibn 'Amr <sup>2</sup>	Muslim (36)
3 Abū Hurayrah	Muslim (32)
4 Abū Bakr aṣ-Ṣiddīq	Ibn Abī Shaybah, <i>Mūsānnaf</i> <sup>3</sup>
5 'Umar	Ibn Abī Shaybah, <i>Mūsānnaf</i> (37054)
6 Ibn Uways ath-Thaqafī <sup>4</sup>	Ibn Abī Shaybah, <i>Mūsānnaf</i> (28937)
7 Jarīr ibn 'Abdillāh al-Bajālī	Ibn Abī Shaybah, <i>Mūsānnaf</i> (28938)
8 Anas	Ṭabarānī, <i>Awsaṭ</i> (3221)
9 Samurah ibn Jundub	Ṭabarānī, <i>Awsaṭ</i> (6465)
10 Sahl ibn Sa'd	Ṭabarānī, <i>Kabīr</i> (5746)
11 Ibn 'Abbās	Ṭabarānī, <i>Awsaṭ</i> (6923)
12 Abū Bakrah	Ṭabarānī, <i>Awsaṭ</i> (3625)
13 Abū Mālik al-Ashja'ī (on the authority of his father, Ṭāriq ibn Ashyam)	Ṭabarānī, <i>Kabīr</i> (8191)
14 'Iyāḍ al-Anṣārī	Bazzār <sup>5</sup>
15 Nu'mān ibn Bashīr	Bazzār (3227)

٥- الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

5. 'The true Muslim is he from whose tongue and hands the Muslims are safe.'

<sup>1</sup> 'Abd ar-Razzāq, *Mūsānnaf* (10021).

<sup>2</sup> Muslim has Ibn 'Umar.

<sup>3</sup> Shāfi'ī relates this hadith from Abū Hurayrah who relates that 'Umar quoted this statement from the Prophet ﷺ to Abū Bakr. Abū Bakr then replied, 'This [i.e. zakat] is a right of belief.' (*Musnad*, p.169.)

<sup>4</sup> Ibn Abī Shaybah has Ibn Aws.

<sup>5</sup> Haythamī in *Majma' az-Zawā'id* (55) has also related it from Bazzār.



Narrator	Compiler(s)
1 'Abdullāh ibn 'Amr ibn al-Āṣ	Būkhārī (10) and Muslim (64)
2 Jābir ibn 'Abdillāh	Muslim (65)
3 Abū Mūsā	Muslim (66)
4 Anas	Ḥākim (25)
5 Faḍālah ibn 'Ubayd	Ḥākim (24)
6 Abū Hurayrah	Ḥākim (22)
7 Mu'ādh [ibn Anas]	Aḥmad (15635)
8 'Amr ibn 'Abasah	Aḥmad (19435)
9 Bilāl ibn al-Ḥārith	Ṭabarānī, <i>Kabīr</i> (1137)
10 Ibn 'Umar	Ṭabarānī <sup>1</sup>
11 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (8021)
12 Wāthilah ibn al-Asqa'	Ṭabarānī, <i>Kabīr</i> (193)
13 Nu'mān ibn Bashīr	Ṭabarānī <sup>2</sup>

## ٦- لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ.

6. 'The fornicator is no true believer while he fornicates.'<sup>3</sup>

Narrator	Compiler(s)
1 Ibn 'Abbās	Būkhārī (6782) and Muslim
2 Abū Hurayrah	Būkhārī (2475) and Muslim (100)
3 'Abdullāh ibn Abī Awfā	Aḥmad (19102)
4 Ibn 'Umar	Aḥmad <sup>4</sup>

1 Ibn al-Muqri', *Mu'jam* (429).2 This hadith has also been related from Abū Mālik al-Ash'arī (Ṭabarānī, *Kabīr*, 3444) and Ka'b ibn 'Āṣim al-Ash'arī (Ṭabarānī, *Kabīr*, 400).3 This hadith provides a clear indication for the correctness of the belief of the People of the Sunnah (*Ahl as-Sunnah*) that faith consists of conviction in the heart, speech with the tongue and action with the limbs and is subject to increase and decrease. This is contrary to the Murji'ah, who claim that sin does not affect one's faith, and the Khawārij, who claim that the perpetrator of a major sin is a disbeliever. The truth as indicated in the hadith is that the faith of a sinful Muslim is deficient, as the Prophet ﷺ negated perfect faith from him; yet he is not outside the fold of Islam, as the Prophet ﷺ qualified the negation of faith with being in the actual state of committing sin.

4 Bazzār (9435).

5 'Ā'ishah	Aḥmad (25088)
6 'Alī	Ṭabarānī, <i>Ṣaghīr</i> (906)
7 'Abdullāh ibn Mughaffal	Ṭabarānī <sup>1</sup>
8 Abū Sa'īd al-Khudrī	Ṭabarānī, <i>Awsaṭ</i> (534)
9 Sharīk, on the authority of a man from the Companions	Ṭabarānī, <i>Kabīr</i> (7224)

## ٧- الْحَيَاءُ مِنَ الْإِيمَانِ.

7. 'Modesty is a part of faith.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (9) and Muslim (57)
2 Ibn 'Umar	Būkhārī (24) and Muslim (59)
3 Abū Umāmah	Tirmidhī (2027) and Ḥākim (17)
4 Abū Bakrah	Tirmidhī (2009) and Ḥākim (171)
5 'Abdullāh ibn Salām	Abū Ya'lā, <i>Musnad</i> (7501)
6 Ibn 'Abbās	Ṭabarānī, <i>Awsaṭ</i> (8313) <sup>2</sup>
7 Ibn Ma'sūd	Ṭabarānī, <i>Kabīr</i> (10442)
8 'Imrān ibn Ḥuṣayn	Ṭabarānī, <i>Awsaṭ</i> (8607)
9 Abū Mūsā	Ṭabarānī, <i>Awsaṭ</i> (4471) <sup>3</sup>
10 Qurrah ibn Iyās	Ṭabarānī, <i>Kabīr</i> (63) <sup>4</sup>

## ٨- سُؤَالُ جِبْرِيلَ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ.

8. The Hadith of Jibrīl.<sup>5</sup>1 Marwazī, *Ta'zīm Qadr as-Ṣalāh* (555).

2 He has related a different hadith with a similar meaning.

3 Ṭabarānī has quoted a similar hadith from Abū Mūsā.

4 This hadith has also been related from Yazīd ibn Talḥah ibn Rukānah (Ibn Abī Shaybah, 25353).

5 See appendix for a variation of the hadith.



Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (50) and Muslim (9)
2 'Umar	Muslim (8)
3 Abū Dharr	Muslim <sup>1</sup>
4 Anas	Būkhārī in <i>Khalq Af'āl al-'Ibād</i> (p.57)
5 Ibn 'Abbās	Aḥmad (2924)
6 Ibn 'Umar	Aḥmad (5856)
7 Abū 'Āmir al-Ash'arī	Aḥmad (17167)
8 Jarīr al-Bajālī	Abū 'Uwānah <sup>2</sup>

## ٩- الْإِيمَانُ يَمَانِي.

## 9. 'Faith is Yemeni.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (3499) and Muslim (82)
2 Anas	Aḥmad (13346)
3 'Amr ibn 'Anbasah	Aḥmad (19446)
4 'Uthmān	Ibn as-Sunnī <sup>4</sup>
5 Ibn 'Umar <sup>5</sup>	Ṭabarānī, <i>Kabīr</i> (96)
6 Ibn Mas'ūd	Ṭabarānī, <i>Kabīr</i> (10055)
7 'Uqbah ibn 'Āmir <sup>6</sup>	Ṭabarānī, <i>Kabīr</i> (851)
8 'Abdullāh ibn 'Awf	Ṭabarānī <sup>7</sup>
9 Abū Kabshah al-Anmārī	Ṭabarānī, <i>Kabīr</i> (857)
10 Ibn 'Abbās	Bazzār <sup>8</sup>
11 Rawḥ ibn Zinbā' al-Judhāmī	Abū Nu'aym <sup>9</sup>

1 Nasā'ī (4991)  
 2 Ajurrī, *Shari'ah* (380).  
 3 There will always be people of strong faith in Yemen.  
 4 Bazzār (410).  
 5 Ṭabarānī has 'Abdullāh ibn 'Amr in the reference above.  
 6 Ṭabarānī has also quoted this hadith from 'Uqbah ibn 'Amr in *Kabīr* (577).  
 7 Ibn Abī Shaybah (32437).  
 8 Nasā'ī, *As-Sunan al-Kubrā* (11648).  
 9 Ibn Abī 'Āsim, *Aḥād* (2268).

## ١٠- أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا.

10. 'The believer with the most complete faith is the one with the best character.'

Ibn 'Umar said in a version narrated by Bazzār: 'I was with Allah's Messenger ﷺ as the tenth of ten people: Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ibn Mas'ūd, Hudhayfah, Abū Sa'īd al-Khudrī and another man (he named) and myself - when a young man from the Helpers came, greeted us, and sat down. He then said, "O Messenger of Allah, who are the best believers?" He replied, "Those of you with the best character."

Narrator	Compiler(s)
1 Ibn 'Amr ibn al-'Āṣ	Būkhārī (3559) <sup>1</sup>
2 Abū Hurayrah	Ḥākim (1)
3 'Ā'ishah	Ḥākim (173)
4 Ḥasan (with no Companion mentioned in the chain)	Ibn Abī Shaybah (30435)
5 'Umayr ibn Qatādah	Ṭabarānī, <i>Awsaf</i> (8123)
6 Abū Sa'īd al-Khudrī	Ṭabarānī <sup>2</sup>
7 Anas	Abū Ya'lā, <i>Musnad</i> (4166)
8 Jābir ibn 'Abdillāh	Bazzār <sup>3</sup>
9 Ibn 'Umar	Bazzār (6175)

1 Būkhārī has related a variation of this hadith with a similar meaning.  
 2 Bayhaqī in *Shu'ab al-Imān* (7616).  
 3 Ibn Abī Shaybah (30393).



Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (50) and Muslim (9)
2 'Umar	Muslim (8)
3 Abū Dharr	Muslim <sup>1</sup>
4 Anas	Būkhārī in <i>Khalq Af'āl al-'Ibād</i> (p.57)
5 Ibn 'Abbās	Aḥmad (2924)
6 Ibn 'Umar	Aḥmad (5856)
7 Abū 'Āmir al-Ash'arī	Aḥmad (17167)
8 Jarīr al-Bajalī	Abū 'Uwānah <sup>2</sup>

## ٩- الْإِيمَانُ يَمَانِي.

9. 'Faith is Yemeni.'<sup>3</sup>

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (3499) and Muslim (82)
2 Anas	Aḥmad (13346)
3 'Amr ibn 'Anbasah	Aḥmad (19446)
4 'Uthmān	Ibn as-Sunnī <sup>4</sup>
5 Ibn 'Umar <sup>5</sup>	Ṭabarānī, <i>Kabīr</i> (96)
6 Ibn Mas'ūd	Ṭabarānī, <i>Kabīr</i> (10055)
7 'Uqbah ibn 'Āmir <sup>6</sup>	Ṭabarānī, <i>Kabīr</i> (851)
8 'Abdullāh ibn 'Awf	Ṭabarānī <sup>7</sup>
9 Abū Kabshah al-Anmārī	Ṭabarānī, <i>Kabīr</i> (857)
10 Ibn 'Abbās	Bazzār <sup>8</sup>
11 Rawḥ ibn Zinbā' al-Judhāmī	Abū Nu'aym <sup>9</sup>

1 Nasā'ī (4991)

2 Ājurī, *Sharī'ah* (380).

3 There will always be people of strong faith in Yemen.

4 Bazzār (410).

5 Ṭabarānī has 'Abdullāh ibn 'Amr in the reference above.

6 Ṭabarānī has also quoted this hadith from 'Uqbah ibn 'Amr in *Kabīr* (577).

7 Ibn Abī Shaybah (32437).

8 Nasā'ī, *As-Sunan al-Kubrā* (11648).9 Ibn Abī 'Āsim, *Āḥād* (2268).

## ١٠- أَكْمَلُ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا.

10. 'The believer with the most complete faith is the one with the best character.'

Ibn 'Umar said in a version narrated by Bazzār: 'I was with Allah's Messenger ﷺ as the tenth of ten people: Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ibn Mas'ūd, Ḥudhayfah, Abū Sa'īd al-Khudrī and another man (he named) and myself - when a young man from the Helpers came, greeted us, and sat down. He then said, "O Messenger of Allah, who are the best believers?" He replied, "Those of you with the best character."

Narrator	Compiler(s)
1 Ibn 'Amr ibn al-'Āṣ	Būkhārī (3559) <sup>1</sup>
2 Abū Hurayrah	Ḥākim (1)
3 'Ā'ishah	Ḥākim (173)
4 Ḥasan (with no Companion mentioned in the chain)	Ibn Abī Shaybah (30435)
5 'Umayr ibn Qatādah	Ṭabarānī, <i>Awsaṭ</i> (8123)
6 Abū Sa'īd al-Khudrī	Ṭabarānī <sup>2</sup>
7 Anas	Abū Ya'lā, <i>Musnad</i> (4166)
8 Jābir ibn 'Abdillāh	Bazzār <sup>3</sup>
9 Ibn 'Umar	Bazzār (6175)

1 Būkhārī has related a variation of this hadith with a similar meaning.

2 Bayhaqī in *Shu'ab al-īmān* (7616).

3 Ibn Abī Shaybah (30393).



## The Book of Ritual Purity

١١ - سُئِلَ عَنِ الْبَحْرِ فَقَالَ: الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ.

11. The Prophet ﷺ was asked about the ocean and he replied, 'Its water is pure and its dead is permissible to eat.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī <sup>1</sup>
2 'Alī	Ḥākim (499)
3 Jābir ibn 'Abdillāh	Ḥākim (500)
4 Ibn 'Abbās	Ḥākim (490)
5 Ibn 'Umar	Ḥākim <sup>2</sup>
6 Abū Bakr aṣ-Ṣiddīq	Dāraquṭnī (72)
7 Anas	Dāraquṭnī (75)
8 Ibn 'Umar <sup>3</sup>	Dāraquṭnī (74)
9 'Abdullāh al-Mudlijī	Ṭabarānī <sup>4</sup>
10 Firāsī	Bayhaqī <sup>5</sup>
11 Sulaymān ibn Mūsā (NCM) <sup>6</sup>	'Abd ar-Razzāq, <i>Mūṣānnaḥ</i> (319)
12 Yaḥyā ibn Abī Kathīr (NCM)	'Abd ar-Razzāq, <i>Mūṣānnaḥ</i> (8656)

<sup>1</sup> Mālik (21).

<sup>2</sup> Qāsim ibn Sallām, *Tuhūr* (248).

<sup>3</sup> Dāraquṭnī has quoted it from Ibn 'Amr in the reference above.

<sup>4</sup> Ājurri, *Sharīḥ* (4033).

<sup>5</sup> Bayhaqī quotes this hadith where Abū Hind al-Firāsī relates from Abū Hurayrah (*As-Sunan al-Kubrā*, 3) and Ibn Mājah quotes the hadith where Ibn al-Firāsī relates from the Prophet ﷺ (387).

<sup>6</sup> NCM means "with no Companion mentioned" throughout the text.



## The Book of Ritual Purity

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1 Abū Hurayrah	Būkhārī <sup>1</sup>
2 'Alī	Ḥākim (499)
3 Jābir ibn 'Abdillāh	Ḥākim (500)
4 Ibn 'Abbās	Ḥākim (490)
5 Ibn 'Umar	Ḥākim <sup>2</sup>
6 Abū Bakr aṣ-Ṣiddīq	Dāraquṭnī (72)
7 Anas	Dāraquṭnī (75)
8 Ibn 'Umar <sup>3</sup>	Dāraquṭnī (74)
9 'Abdullāh al-Mudlijī	Ṭabarānī <sup>4</sup>
10 Firāsī	Bayhaqī <sup>5</sup>
11 Sulaymān ibn Mūsā (NCM) <sup>6</sup>	'Abd ar-Razzāq, <i>Mūṣānnaḥ</i> (319)
12 Yaḥyā ibn Abī Kathīr (NCM)	'Abd ar-Razzāq, <i>Mūṣānnaḥ</i> (8656)

<sup>1</sup> Mālik (21).

<sup>2</sup> Qāsim ibn Sallām, *Ṭuhūr* (248).

<sup>3</sup> Dāraquṭnī has quoted it from Ibn 'Amr in the reference above.

<sup>4</sup> Ajurrī, *Sharīḥ* (4033).

<sup>5</sup> Bayhaqī quotes this hadith where Abū Hind al-Firāsī relates from Abū Hurayrah (*As-Sunan al-Kubrā*, 3) and Ibn Mājah quotes the hadith where Ibn al-Firāsī relates from the Prophet ﷺ (387).

<sup>6</sup> NCM means "with no Companion mentioned" throughout the text.



١٢- لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغِيرِ طَهْوَرٍ وَلَا صَدَقَةً مِنْ غُلُولٍ.

12. 'Allah does not accept the prayer of a person who is not ritually pure, or zakat that is paid from stolen spoils.'

Narrator	Compiler(s)
1 Ibn 'Umar	Muslim (224)
2 Usamah ibn 'Umayr [father of Abu 'l-Malih]	Abu Dawud (59) and Nasai (139)
3 Anas	Ibn Majah (273)
4 Abu Bakr <sup>1</sup>	Ibn Majah (274)
5 Zubayr ibn al-'Awwam	Tabarani, <i>Awsat</i> (6155)
6 Ibn Mas'ud	Tabarani, <i>Kabir</i> (10205)
7 'Umar ibn al-Huwayn	Tabarani, <i>Kabir</i> (509)
8 Abu Sa'id al-Khudri	Tabarani, <i>Musnad ash-Shamiyyin</i> (2105)
9 Abu Hurayrah	Bazzar (8118)
10 Hasan ibn 'Ali ibn Abi Talib	Khatib, <i>Al-Muttafaq wa 'l-Mustafaq</i> (370) <sup>2</sup>

١٣- الْمَسْحُ عَلَى الْخُفَّيْنِ.

13. Wiping over leather socks.<sup>3</sup>

Hasan al-Basri rah said, 'Seventy of the Companions of Allah's Messenger rah told me that he used to wipe over leather socks.' Imam Karkhi rah said, 'I fear disbelief for one who does not consider the wiping over the socks as permissible as it has reached the status of mass transmission.'

<sup>1</sup> Ibn Majah has quoted it from Abu Bakrah.

<sup>2</sup> This hadith has also been quoted by Tabarani in *Kabir* as related from 'Imran ibn Huwayn (509).

<sup>3</sup> See appendix for a variation of the hadith.

Narrator	Compiler(s)
1 Mughirah ibn Shu'bah	Bukhari (182) and Muslim (274)
2 'Umar ibn al-Khattab	Bukhari (202) and Muslim
3 'Ali	Bukhari and Muslim (276)
4 Sa'd ibn Abi Waqqas	Bukhari (202) and Muslim
5 Bilal	Bukhari and Muslim (275)
6 Buraydah	Bukhari and Muslim (277)
7 Jarir al-Bajali	Bukhari (387) and Muslim (272)
8 Hudhayfah	Bukhari and Muslim (273)
9 'Amr ibn Umayyah ad-Damri	Bukhari (204) and Muslim
10 'Ubay ibn 'Imarah	Abu Dawud (158)
11 Aws ibn Abi Aws	Abu Dawud <sup>1</sup>
12 Khuzaymah ibn Thabit	Abu Dawud (157)
13 Safwan ibn 'Asal	Tirmidhi (96)
14 Jabir ibn 'Abdillah	Tirmidhi (94)
15 Abu Bakrah	Ibn Hibban (132) and Ibn Khuzaymah (192)
16 Anas	Ibn Majah (548)
17 Sahl ibn Sa'd as-Sa'idi	Ibn Majah (547)
18 'Awf ibn Malik al-Ashja'i	Daraqutni (764)
19 'A'ishah	Daraqutni (2670)
20 Maymunah	Daraqutni (768)
21 Thawban	Ahmad (22419)
22 Abu Ayyub al-Ansari	Ahmad (23574)
23 Abu Hurayrah	Ahmad (8695)
24 Usamah ibn Zayd	Tabarani, <i>Kabir</i> (397)
25 Usamah ibn Sharik	Tabarani, <i>Kabir</i> (492)
26 Bara'	Tabarani, <i>Awsat</i> (5788)
27 Jabir ibn Samurah	Tabarani, <i>Awsat</i> (1135)
28 Rabiah ibn Ka'b al-Aslami	Tabarani, <i>Kabir</i> (4579)
29 Sharid	Tabarani, <i>Kabir</i> (7248)

<sup>1</sup> Ahmad (16165).



30	‘Ubādah ibn aṣ-Ṣāmit	Ṭabarānī <sup>1</sup>
31	‘Abdullāh ibn Rawāḥah	Ṭabarānī, <i>Kabīr</i> (427)
32	Ibn ‘Abbās	Ṭabarānī, <i>Awsaṭ</i> (2931)
33	Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (1566)
34	Ibn Mas‘ūd	Ṭabarānī, <i>Kabīr</i> (924)
35	‘Abd ar-Raḥmān ibn Ḥasanah	Ṭabarānī <sup>2</sup>
36	‘Iṣmah	Ṭabarānī, <i>Kabīr</i> (472)
37	‘Amr ibn Ḥazm	Ṭabarānī <sup>3</sup>
38	Muslim (father of ‘Awsajah)	Ṭabarānī, <i>Kabīr</i> (1057)
39	Ma‘qil ibn Yasār	Ṭabarānī, <i>Kabīr</i> (507)
40	Yalā ibn Murrah	Ṭabarānī, <i>Kabīr</i> (492)
41	Abū Umāmah al-Bāhili	Ṭabarānī, <i>Awsaṭ</i> (1099)
42	Abū Barzah al-Aslamī	Ṭabarānī <sup>4</sup>
43	Abū Sa‘īd al-Khudrī	Ṭabarānī, <i>Awsaṭ</i> (1037)
44	Abū Ṭalhah	Ṭabarānī, <i>Ṣaghīr</i> (1031)
45	Shayb ibn Ghālib	Ibn Mandah, <i>Mārifat aṣ-Ṣahābah</i> <sup>5</sup>
46	Zayd ibn Ḥazm	Abū Nu‘aym, <i>Mārifah</i>
47	Ḍaḥḥāk (NCM)	Sa‘īd ibn Manṣūr <sup>6</sup>

١٤ - لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ.

14. ‘There is no ablution for whoever does not mention the Name of Allah.’<sup>7</sup>

Narrator	Compiler(s)
1 Sa‘īd ibn Zayd	Ḥākim (6899)

- 1 Ibn Kathīr, *Jāmi‘ al-Masānīd* (5722).
- 2 Haythamī, *Majma‘* (1373).
- 3 Ibn Abī Usāmah, *Musnad al-Ḥārith* (80).
- 4 Bazzār (3855).
- 5 Ibn Kathīr, *Jāmi‘ al-Masānīd* (5097).
- 6 Bayhaqī, *As-Sunan al-Kubrā* (760).
- 7 The majority of jurists are of the opinion that saying the *basmallah* is recommended before ablution. With that said, the negation here is understood to be in reference to the complete spiritual benefit of ablution, not its legal validity.

2	Abū Sa‘īd	Ḥākim (520)
3	Abū Hurayrah	Ḥākim (518)
4	Abū Sabrah	Ṭabarānī, <i>Awsaṭ</i> (1115)
5	Sahl ibn Sa‘d	Aḥmad <sup>1</sup>
6	‘Ā’ishah	Bazzār (307) <sup>2</sup>
7	‘Alī	Ibn ‘Adī <sup>3</sup>
8	Umm Sabrah	Abū Mūsā, <i>Mārifat aṣ-Ṣahābah</i> <sup>4</sup>
9	‘Abd al-Mālik	Abū Mūsā, <i>Mārifat aṣ-Ṣahābah</i> <sup>5</sup>
10	Anas	Ibn Ḥabīb al-Andalusī <sup>6</sup>

١٥ - أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَلِّلُ لِحْيَتَهُ.

15. Allah’s Messenger ﷺ used to comb his beard with his fingers when he washed his face to perform ablution.

Narrator	Compiler(s)
1 Anas	Abū Dāwūd (145)
2 ‘Uthmān	Tirmidhī (31)
3 ‘Alī	Tirmidhī <sup>7</sup>
4 Ammār	Tirmidhī (29)
5 Abū Ayyūb	Ibn Mājah (433)
6 ‘Ā’ishah	Aḥmad (25970) and Ḥākim (531)
7 Ibn Abī Awfā	Ṭabarānī, <i>Awsaṭ</i> (5332)
8 Ibn ‘Abbās	Ṭabarānī, <i>Awsaṭ</i> (2277)
9 Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (1363)
10 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (8070)

- 1 Ibn Mājah (400).
- 2 Bazzār quotes a hadith about the Prophet ﷺ starting ablution with the Name of Allah but it is not this same hadith.
- 3 Ibn Hajar, *Talkhīs* (1:256).
- 4 Ibn al-Mulaqqin, *Al-Badr al-Munīr* (2:89).
- 5 Ibn Hajar, *Talkhīs*, (1 p.28).
- 6 ‘Abd al-Mālik ibn Ḥabīb al-Andalusī has related this with a chain to Anas (Ibn Hajar, *Talkhīs*, 1:28). It is possible that narrators 9 and 10 are from the same chain.
- 7 Bayhaqī in *As-Sunan al-Kubrā* (248).



11	Abu ad-Dardā'	Ṭabarānī <sup>1</sup>
12	Umm Salamah	Ṭabarānī, <i>Kabīr</i> (664)
13	Jābir	Ibn 'Adī (218)
14	Jarīr	Ibn 'Adī <sup>2</sup>
15	Jubayr ibn Nufayr (NCM)	Sa'īd ibn Manṣūr, <i>Sunan</i> <sup>3</sup>

### ١٦ - وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ.

#### 16. 'Woe to the heels being burned in the Fire!'<sup>4</sup>

Narrator	Compiler(s)
1 Ibn 'Umar <sup>5</sup>	Būkhārī (60) and Muslim (241)
2 Abū Hurayrah	Būkhārī (165) and Muslim (242)
3 'Ā'ishah	Muslim (240)
4 Jābir ibn 'Abdillāh	Ibn Mājah (454), Ibn Abī Shaybah (268) and Sa'īd ibn Manṣūr
5 'Abdullāh ibn al-Ḥārith ibn Jaz' (Zubaydī)	Ḥākim (580)
6 Mu'ayqib	Aḥmad (15510)
7 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (8110)
8 Abū Umāmah's brother	Ṭabarānī, <i>Kabīr</i> (8109)
9 Abū Dharr	'Abd ar-Razzāq, <i>Mūṣānnaḥ</i> (64) and Sa'īd ibn Manṣūr

### ١٧ - مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ.

#### 17. 'Whoever touches his private parts must perform ablution.'<sup>6</sup>

- 1 Haythamī, *Majma'* (1205).
- 2 Ibn Hajar, *Talkhīṣ* (1:277).
- 3 Ibn Hajar, *Talkhīṣ* (87).
- 4 By failing to wash them properly in ablution.
- 5 Būkhārī and Muslim have listed the narrator as Ibn 'Amr.
- 6 This is the relied-upon opinion in the Mālikī, Shāfi'ī and Ḥanbalī schools. The Ḥanafīs are of the opinion that touching the private part does not nullify ablution, based

#### Narrator

- 1 Busrah bint Ṣafwān
- 2 Ṭalq ibn 'Alī<sup>1</sup>
- 3 Jābir
- 4 Umm Ḥabībah
- 5 Sa'd ibn Abī Waqqāṣ
- 6 Abū Hurayrah
- 7 Umm Salamah
- 8 Zayd ibn Khālīd al-Juhānī
- 9 Ibn 'Amr
- 10 Ibn 'Umar
- 11 'Ā'ishah
- 12 Ibn 'Abbās
- 13 Arwā bint Unays
- 14 Ubayy ibn Ka'b
- 15 Anas
- 16 Qabīṣah
- 17 Mu'āwiyah ibn Ḥaydah
- 18 Nu'mān ibn Bashīr

#### Compiler(s)

- Tirmidhī (82), Nasā'ī (163), Ibn Mājah (479) and Abū Dāwūd (181)
- Tirmidhī (85), Nasā'ī (165), Ibn Mājah (182) and Abū Dāwūd (182)
- Ibn Mājah (480)
- Ibn Mājah (481)
- Ḥākim (479)
- Ḥākim (479)
- Ḥākim (479)
- Aḥmad (21689)
- Aḥmad (7076)
- Bazzār (5962)
- Bazzār (131)
- Bayhaqī, *As-Sunan aṣ-Ṣaghīr* (33)
- Bayhaqī<sup>2</sup>
- Ibn Mandah<sup>3</sup>
- Ibn Mandah<sup>4</sup>
- Ibn Mandah<sup>5</sup>
- Ibn Mandah<sup>6</sup>
- Ibn Mandah<sup>7</sup>

on the hadith on the authority of Qays ibn Ṭalq from his father: 'We came to the Prophet ﷺ and a man who appeared like a Bedouin came and said: "O Prophet of Allah! What do you think of a man touching his private part after he has performed ablution?" He ﷺ said: "Is it anything but a piece of him?"' (Ibn Mājah (483), Abū Dāwūd (182), Tirmidhī (85) and Nasā'ī (165).)

1 Suyūṭī has listed Ṭalq as a narrator for this hadith but his narration states that there is no ablution from touching private parts.

2 Tirmidhī lists Arwā among other narrators who have related this hadith.

3 Ibn Hajar, *Talkhīṣ* (1:346).

4 Ibid.

5 Ibid.

6 Ibn Hajar, *Talkhīṣ* (1:342).

7 Ibn Hajar, *Talkhīṣ* (1:346).



## ١٨ - تَوَضَّؤُا مِمَّا مَسَّتِ النَّارُ.

18. 'Perform ablution from whatever fire touches.'<sup>1</sup>

Narrator	Compiler(s)
1 Zayd ibn Thābit	Muslim (351)
2 Abū Hurayrah	Muslim (352)
3 'Ā'ishah	Muslim (353)
4 Abū Ayyūb al-Anṣārī	Nasā'ī, <i>As-Sunan al-Kubrā</i> (181)
5 Abū Talḥah	Nasā', <i>As-Sunan al-Kubrā</i> (180)
6 Anas	Ibn Mājah (487)
7 Sahl ibn al-Hanẓaliyyah	Aḥmad (17623)

<sup>1</sup> Nawawī ۞ states in his commentary on *Ṣaḥīh Muslim*:

Muslim ۞ mentions in this chapter the hadiths related about ablution from whatever fire touches. Then he follows them up with hadiths related about leaving ablution from whatever fire touches. It is as if he is pointing to the abrogation of ablution, and this is the norm of Imam Muslim and others: they mention the hadiths that they narrate that are abrogated, then follow them up with the abrogating. The scholars have disagreed about his ۞ statement: 'Perform ablution from whatever fire touches.' The overwhelming majority of the scholars from the earlier generations and the later generations are of the opinion that eating what fire has touched does not nullify ablution. Among those who were of that opinion are Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Uthman ibn 'Affān, 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd, Abu ad-Dardā', Ibn 'Abbās, 'Abdullāh ibn 'Umar, Anas ibn Mālik, Jābir ibn Samurah, Zayd ibn Thābit, Abū Mūsā, Abū Hurayrah, Ubay ibn Ka'b, Abū Talḥah, 'Āmir ibn Rabī'ah, Abū Umāmah and 'Ā'ishah ۞. All of these are Companions. The overwhelming majority of the Successors were of that opinion; and it is the opinion of Mālik, Abū Ḥanīfah, Shāfi'ī, Aḥmad, Ishāq ibn Rahawayh, Yahyā ibn Yahyā and Abū Khaythamah ۞. A group is of the opinion that the legislated ablution (the ablution of the prayer) is obligatory with the eating of whatever fire touches. This is related from 'Umar ibn 'Abd al-'Azīz, Ḥasan al-Baṣrī, Zuhri, Qilābah and Abū Majlāz. These adduced the hadith, 'Perform ablution from whatever fire touches.' The overwhelming majority adduced the hadiths relating leaving ablution from what fire touches. There are two responses to the hadith on ablution from whatever fire touches:

The first of them is that it is abrogated by the hadith of Jābir ۞. He said, 'The last of the two matters from Allah's Messenger ۞ was leaving ablution from what fire touched.' It is a sound hadith narrated by Abū Dāwūd, Nasā'ī and others from the people of *Sunan* with sound chains.

The second response is that the meaning of ablution is washing the mouth and the hands. Furthermore, the disagreement we have spoken of was in the first generations; thereafter, the scholars unanimously agreed that ablution with eating whatever fire touched is not obligatory, and Allah knows best.

8 Abū Mūsā	Aḥmad (19552)
9 Umm Salamah	Aḥmad (26724)
10 Ibn 'Umar	Ṭabarānī, <i>Awsaṭ</i> (1914)
11 'Abdullāh ibn az-Zubayr	Ṭabarānī'
12 Abū Sa'd al-Khayr	Ṭabarānī, Kabīr (776)
13 Mu'adh	Bazzār <sup>2</sup>
14 Umm Ḥabībah	Ḥārith, <i>Musnad</i> , and Ibn Abī Shaybah, <i>Muṣannaf</i> (550)

## ١٩ - الْمَاءُ مِنَ الْمَاءِ.

19. 'The purifying bath is only from ejaculate.'<sup>3</sup>

Narrator	Compiler(s)
1 Abū Sa'īd	Muslim (343)
2 Ubayy ibn Ka'b	Aḥmad (21087)
3 Rāfi' ibn Khadij	Aḥmad (17288)
4 Rifā'ah ibn Rāfi'	Aḥmad (21096)
5 'Itbān al-Anṣārī	Aḥmad (19013)
6 Abū Ayyūb	Aḥmad (23531)

<sup>1</sup> Ḥākim (6176).

<sup>2</sup> Bayhaqī has quoted a narration from Mu'adh where he states the opposite. Mu'adh was asked about it and he replied, 'People have heard it but have not understood it. We used to call the washing of the hands and the mouth *wuḍū'* and it is not necessary. The Messenger of Allah ۞ merely told the believers that they should wash their hands and mouths from what is cooked.' (*As-Sunan al-Kubrā* (668).)

<sup>3</sup> Imām Nawawī ۞ says in his commentary on *Ṣaḥīh Muslim*:

In this chapter is the hadith, 'The purifying bath is only from ejaculate.' It is from the hadith of Ubayy ibn Ka'b, related from Allah's Messenger ۞, regarding a man who sleeps with his wife yet does not climax. He said, 'He must wash his private part and perform ablution.' There is another hadith that states, 'If one of you lays between her four limbs and begins intercourse, then a purifying bath is required of him, even if he does not climax.' The scholars have said that this is the hadith to be practised. As for the hadith, 'The purifying bath is only from ejaculate,' the majority of the Companions and those after them said that it is indeed abrogated. They meant by abrogated that bathing after sex without climaxing was omitted and then made obligatory.



7	'Abd ar-Raḥmān ibn 'Awf	Bazzār <sup>1</sup>
8	Jābir	Bazzār <sup>2</sup>
9	Ibn 'Abbās	Bazzār <sup>3</sup>
10	Abū Hurayrah	Bazzār <sup>4</sup>
	Anas	Ibn Shāhīn in <i>An-Nāsikh wa 'l-Man-sūkh</i> <sup>5</sup>

٢٠- لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ. وَفِي لَفْظٍ عِنْدَ كُلِّ وُضُوءٍ.

20. 'Were it not for the possible difficulty I would be placing on my community, I would have commanded them to use the toothstick (*siwāk*) to brush their teeth at every prayer.' And in a variant narration, 'with every ablution.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (887) and Muslim (252)
2 Zayd ibn Khālid al-Juhanī	Abū Dāwūd (47), Tirmidhī (23), and Nasā'ī, <i>As-Sunan al-Kubrā</i> (3029)
3 Abū Sa'īd	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3018)
4 'Alī	Aḥmad (607)
5 Tammām ibn al-'Abbās	Aḥmad (1835)
6 Tammām's brother, Qutham <sup>6</sup>	Aḥmad (15656)
7 An unnamed Companion	Aḥmad (23486)
8 Zaynab bint Jaḥsh	Aḥmad (27415)
9 Umm Habībah	Aḥmad (26763)

1 Haythamī, *Majma'* (1433).  
 2 Haythamī, *Majma'* (1436).  
 3 'Abd ar-Razzāq, *Muṣannaf* (967).  
 4 Ṭaḥāwī, *Sharḥ Mā'ānī al-Āthār* (314).  
 5 Ibn al-Mulaqqin, *Al-Badr al-Munīr* (2:516).  
 6 Aḥmad records this hadith from Qutham, the son of Tammām, or Tammām, the son of Qutham.

10	Jā'far ibn Abī Ṭālib	Ṭabarānī <sup>1</sup>
11	'Abbās ibn 'Abd al-Muṭṭalib	Ṭabarānī <sup>2</sup>
12	Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (11125)
13	Ibn 'Umar	Ṭabarānī, <i>Awsaṭ</i> (8448)
14	'Ā'ishah	Bazzār (152)
15	Anas	Abū Nu'aym, <i>Siwāk</i> <sup>3</sup>
16	Jābir	Abū Nu'aym, <i>Siwāk</i> <sup>4</sup>
17	Sahl ibn Sa'd	Abū Nu'aym, <i>Siwāk</i> <sup>5</sup>
18	Ibn 'Umar	Abū Nu'aym, <i>Siwāk</i> <sup>6</sup>
19	Usāmah ibn Zayd	Ibn Manī', <i>Musnad</i>
20	Ibn az-Zubayr	Musaddad, <i>Musnad</i> <sup>7</sup>
21	'Abdullāh ibn Ḥanḥalah	Ibn Mandah, <i>Musnad</i> <sup>8</sup>
22	Abū Bakr aṣ-Ṣiddīq	Daylamī <sup>9</sup>
23	Ḥudhayfah	Daylamī <sup>10</sup>
24	Wāthilah	Daylamī <sup>11</sup>
25	Abū Umāmah	Daylamī <sup>12</sup>
26	Abū Ayyūb	Daylamī <sup>13</sup>

1 Abū Yūsuf, *Āthār* (138).  
 2 Bazzār (1303).  
 3 Ibn Hajar, *Talkhīṣ* (1:226).  
 4 Ibn Shāhīn, *Targhib* (511).  
 5 Ibn al-Mulaqqin, *Al-Badr al-Munīr* (1:701).  
 6 Tirmidhī includes Ibn 'Umar in the list of Companions who have related this hadith (167).  
 7 Ibn Abī Shaybah (1795).  
 8 Tirmidhī has listed 'Abdullāh ibn Ḥanḥalah among the narrators who relate this hadith (22). Ibn Ḥanḥalah has also related a hadith about the obligation of using the toothstick for the Prophet ﷺ as is quoted by Aḥmad (2196).  
 9 Tirmidhī has listed Abū Bakr among the narrators who relate this hadith (22). Aḥmad has recorded a different hadith from Abū Bakr about the toothstick being cleanliness for the mouth and pleasing to the Lord (7).  
 10 Tirmidhī has listed Ḥudhayfah among the narrators who relate this hadith (22). Būkhārī has recorded a different hadith from Ḥudhayfah about the Prophet ﷺ using the toothstick before the night vigil prayer (245).  
 11 Wāthilah relates that the Prophet ﷺ said, 'I was commanded to use the toothstick so much that I feared it would be made incumbent on me.' Aḥmad (16007).  
 12 Tirmidhī has listed Abū Umāmah among the narrators who relate this hadith (22). Ibn Mājah has quoted a similar hadith (289).  
 13 Tirmidhī has listed Abū Ayyūb among the narrators who relate this hadith (22).



- 27 Abū Mūsā  
28 Umm Salamah

Daylamī<sup>1</sup>  
Daylamī<sup>2</sup>

<sup>1</sup> Tirmidhī has listed Abū Mūsā among the narrators who relate this hadith (22).  
<sup>2</sup> Tirmidhī has listed Umm Salamah among the narrators who relate this hadith (22). Ṭabarānī has recorded the hadith of Umm Salamah in which the Prophet ﷺ said, 'Jibril persisted in advising me to use the toothstick until I feared for my gums.' *Kabir* (510).

## The Book of Prayer (Ṣalāh)

### ٢١ - الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَغْنَاءًا يَوْمَ الْقِيَامَةِ.

21. 'Those who make the call to prayer will have the longest necks of all people on the Day of Resurrection.'

Narrator	Compiler(s)
1 Mu'āwiyah ibn Abī Sufyān	Muslim (387)
2 Anas	Aḥmad (12729)
3 Bilāl	Ṭabarānī, <i>Kabīr</i> (1080)
4 Zayd ibn Arqam	Ṭabarānī, <i>Awsaṭ</i> (2851)
5 Ibn az-Zubayr	Ṭabarānī, <i>Awsaṭ</i> (6309)
6 'Uqbah ibn 'Āmir	Ṭabarānī, <i>Kabīr</i> (777)
7 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (6851)
8 Ibn 'Umar	Ṭabarānī <sup>2</sup>
9 'Isā, on the authority of an unnamed man from the Companions	'Abd ar-Razzāq, <i>Muṣannaḥ</i> (1862)

### ٢٢ - يُغْفَرُ لِلْمُؤَذِّنِ مَدَى صَوْتِهِ.

22. 'The one who makes the call to prayer is forgiven to the extent of his voice.'

<sup>1</sup> This is a figure of speech indicating prominence and honour.  
<sup>2</sup> Ṭarsūsī, *Musnad 'Abdillāh ibn 'Umar* (13)



Narrator	Compiler(s)
1 Abū Hurayrah	Abū Dāwūd (515) and Nasā'ī (646)
2 Barā' ibn 'Āzib	Nasā'ī (646)
3 Abū Sa'īd	Aḥmad (11305) <sup>1</sup>
4 Ibn 'Umar	Aḥmad (6201)
5 Anas	Ṭabarānī, <i>Awsaṭ</i> (1987)
6 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7942)
7 Jābir	Khaṭīb, <i>Muwaddiḥ</i> <sup>2</sup>

٢٣- إِنَّ جِبْرِيلَ صَلَّى بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

23. The hadith on the prayer times that begins, 'Jibril prayed with the Prophet ﷺ...'<sup>3</sup>

Narrator	Compiler(s)
1 Ibn 'Abbās	Abū Dāwūd (393) and Tirmidhī (149)
2 Jābir	Nasā'ī (526) and Ḥākim (704)
3 Abū Hurayrah	Nasā'ī (502) and Ḥākim (696)
4 Anas	Dāraquṭnī (1022)
5 Ibn 'Umar	Dāraquṭnī (1018)
6 Abū Sa'īd	Aḥmad (11249)
7 'Amr ibn Ḥazm	Ibn Rāhawayh, <i>Musnad</i> <sup>4</sup>
8 Abū Ma'sūd al-Anṣārī	Ibn Rāhawayh, <i>Musnad</i> <sup>5</sup>
9 One of 'Umar's sons (NCM)	Sa'īd ibn Manṣūr

<sup>1</sup> Aḥmad relates a similar hadith from Abū Sa'īd which states that every jinn, man and everything else will bear witness on the Day of Judgement on behalf of the one who calls to prayer (11305).

<sup>2</sup> Ibn Shāhīn, *Targhib* (567).

<sup>3</sup> See appendix for a variation of the hadith.

<sup>4</sup> Zaylā'ī, *Naṣb ar-Rāyah* (1:225).

<sup>5</sup> Ṭabarānī, *Awsaṭ* (8694).

٢٤- إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

24. 'If the temperature becomes extremely hot, then delay the prayer until it is cooler; for truly, extreme heat is from the breath of Hell.'

Narrator	Compiler(s)
1 Abū Dharr	Būkhārī (535) and Muslim (616)
2 Abū Hurayrah	Būkhārī (536) and Muslim (615)
3 Ibn 'Umar	Būkhārī (533)
4 Abū Sa'īd	Būkhārī (538)
5 Abū Mūsā	Nasā'ī (501)
6 Mughīrah ibn Shu'bah	Ibn Mājah (680) and Ibn Ḥibbān (1505)
7 'Ā'ishah	Ibn Khuzaymah <sup>1</sup>
8 Ṣafwān (Qāsim's father)	Ḥākim (5092)
9 'Abd ar-Raḥmān ibn al-Ḥārith	Ṭabarānī <sup>2</sup>
10 'Amr ibn 'Abasah	Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i> (1401)
11 An unnamed man, who [Ṭabarānī] thinks is 'Abdullāh	Ṭabarānī (9793)
12 'Umar ibn al-Khaṭṭāb	Abū Ya'fā' <sup>3</sup>
13 Ibn 'Abbās	Bazzār <sup>4</sup>
14 'Abd ar-Raḥmān ibn 'Alqamah	Abū Nu'aym <sup>5</sup>
15 Ibn 'Abbās	Abū Nu'aym
16 'Atā' ibn Yasār (NCM)	Mālik (12)
17 Ḥajjāj al-Bāhilī (a Companion)	Baghawī, <i>Mu'jam</i> <sup>6</sup>

<sup>1</sup> Abū Ya'fā', *Musnad* (4949).

<sup>2</sup> Some editions refer to 'Abd ar-Raḥmān ibn Jāriyah, as is recorded in *Naṣb ar-Rāyah* (1:228).

<sup>3</sup> Tirmidhī says that this hadith's attribution to 'Umar from the Prophet ﷺ is not correct.

<sup>4</sup> Ibn Ḥajar, *Talkeḥiṣ* (261).

<sup>5</sup> Ibid.

<sup>6</sup> Zaylā'ī, *Naṣb ar-Rāyah* (1:228).



## ٢٥ - اَسْفِرُوا بِالْفَجْرِ فَهُوَ اَعْظَمُ لِلْاَجْرِ.

25. 'Perform the dawn prayer when the sky turns yellow, for it is greater in reward.'

Narrator	Compiler(s)
1 Rāfi' ibn Khadij	Tirmidhī (154), Nasā'ī (548), Ibn Mājah (672) and Abū Dāwūd (424)
2 Maḥmūd ibn Labid	Aḥmad (23635)
3 Bilāl	Ṭabarānī <sup>1</sup>
4 Ibn Ma'sūd	Ṭabarānī, <i>Kabīr</i> (10381)
5 Abū Hurayrah	Ṭabarānī, <i>Awsat</i> (3618)
6 Hawwā'	Ṭabarānī, <i>Kabīr</i> (563)
7 Anas	Bazzār (6244)
8 Qatādah	Bazzār <sup>2</sup>
9 A man from the Companions	'Irāqī, <i>Musnad</i> <sup>3</sup>

## ٢٦ - نَوْمُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الصُّبْحِ فِي الْوَادِي.

26. The Prophet ﷺ slept past the dawn prayer while in the Valley [of al-Qurā].<sup>4</sup>

Narrator	Compiler(s)
1 'Imrān ibn Ḥuṣayn	Būkhārī and Muslim (682)
2 Abū Qatādah	Būkhārī (595) and Muslim (681)
3 Abū Hurayrah	Muslim (680)
4 Dhū Mikhbar	Abū Dāwūd (445)
5 'Amr ibn Umayyah aḍ-Ḍamrī	Abū Dāwūd (444)
6 Jubayr ibn Muṭ'im	Nasā'ī (624)
7 Abū Maryam as-Salūlī	Nasā'ī (621)

1 Bazzār (1356).

2 Ṭabarānī, *Kabīr* (16).

3 Ṭabarānī has related this hadith in *Kabīr* from a man from the Anṣār (4294).

4 See appendix for a variation of the hadith.

This incident took place on the way back to Madīnah after the Battle of Khaybar.

8 Ibn Ma'sūd	Aḥmad (3657)
9 Ibn 'Abbās	Aḥmad
10 Bilāl	Ṭabarānī, <i>Kabīr</i> (1079)
11 Jundub	Ṭabarānī, <i>Kabīr</i> (1722) <sup>1</sup>
12 Ibn 'Amr	Ṭabarānī
13 Abū Umāmah	Ṭabarānī
14 Abū Juḥayfah	Ṭabarānī, <i>Kabīr</i> (268)
15 Anas	Bazzār

## ٢٧ - لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَظْلُعَ الشَّمْسُ، لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

27. 'There is no prayer after the dawn prayer until after the sun rises, and there is no prayer after the late afternoon prayer until the sun has set.'

Narrator	Compiler(s)
1 Abū Sa'īd	Būkhārī (586) and Muslim (827)
2 Abū Hurayrah	Būkhārī (588) and Muslim (825)
3 'Umar	Būkhārī (581) and Muslim (826)
4 Ibn 'Amr <sup>2</sup>	Būkhārī (585) and Muslim (828)
5 'Amr ibn 'Anbasah	Būkhārī and Muslim
6 'Uqbah ibn 'Āmir	Būkhārī and Muslim (831)
7 'Ā'ishah	Būkhārī and Muslim
8 Mu'āwiyah	Būkhārī (587)
9 Anas	Bazzār (6460)
10 Ibn Ma'sūd	Bazzār
11 Zayd ibn Thābit	Aḥmad (21661)
12 Sa'd ibn Abī Waqqas	Aḥmad (1469)

1 The reference for Jundub is a variation where some Companions were travelling with the Prophet ﷺ and they missed their prayer.

2 Būkhārī and Muslim record the hadith from Ibn 'Umar. Ibn 'Amr's hadith is recorded by Aḥmad (6681).



## ٢٥ - اُسْفِرُوا بِالْفَجْرِ فَهُوَ اَعْظَمُ لِلْاَجْرِ.

25. 'Perform the dawn prayer when the sky turns yellow, for it is greater in reward.'

Narrator	Compiler(s)
1 Rāfi' ibn Khadij	Tirmidhī (154), Nasā'ī (548), Ibn Mājah (672) and Abū Dāwūd (424)
2 Maḥmūd ibn Labīd	Aḥmad (23635)
3 Bilāl	Ṭabarānī <sup>1</sup>
4 Ibn Mas'ūd	Ṭabarānī, <i>Kabīr</i> (10381)
5 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (3618)
6 Hawwā'	Ṭabarānī, <i>Kabīr</i> (563)
7 Anas	Bazzār (6244)
8 Qatādah	Bazzār <sup>2</sup>
9 A man from the Companions	'Irāqī, <i>Musnad</i> <sup>3</sup>

## ٢٦ - نَوْمُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الصُّبْحِ فِي الْوَادِي.

26. The Prophet ﷺ slept past the dawn prayer while in the Valley [of al-Qurā].<sup>4</sup>

Narrator	Compiler(s)
1 'Imrān ibn Ḥuṣayn	Būkhārī and Muslim (682)
2 Abū Qatādah	Būkhārī (595) and Muslim (681)
3 Abū Hurayrah	Muslim (680)
4 Dhū Mikhbar	Abū Dāwūd (445)
5 'Amr ibn Umayyah aḍ-Ḍamrī	Abū Dāwūd (444)
6 Jubayr ibn Muṭ'im	Nasā'ī (624)
7 Abū Maryam as-Salūlī	Nasā'ī (621)

1 Bazzār (1356).

2 Ṭabarānī, *Kabīr* (16).

3 Ṭabarānī has related this hadith in *Kabīr* from a man from the Anṣār (4294).

4 See appendix for a variation of the hadith.

This incident took place on the way back to Madīnah after the Battle of Khaybar.

8 Ibn Mas'ūd	Aḥmad (3657)
9 Ibn 'Abbās	Aḥmad
10 Bilāl	Ṭabarānī, <i>Kabīr</i> (1079)
11 Jundub	Ṭabarānī, <i>Kabīr</i> (1722) <sup>1</sup>
12 Ibn 'Amr	Ṭabarānī
13 Abū Umāmah	Ṭabarānī
14 Abū Juḥayfah	Ṭabarānī, <i>Kabīr</i> (268)
15 Anas	Bazzār

## ٢٧ - لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

27. 'There is no prayer after the dawn prayer until after the sun rises, and there is no prayer after the late afternoon prayer until the sun has set.'

Narrator	Compiler(s)
1 Abū Sa'īd	Būkhārī (586) and Muslim (827)
2 Abū Hurayrah	Būkhārī (588) and Muslim (825)
3 'Umar	Būkhārī (581) and Muslim (826)
4 Ibn 'Amr <sup>2</sup>	Būkhārī (585) and Muslim (828)
5 'Amr ibn 'Anbasah	Būkhārī and Muslim
6 'Uqbah ibn 'Āmir	Būkhārī and Muslim (831)
7 'Ā'ishah	Būkhārī and Muslim
8 Mu'āwiyah	Būkhārī (587)
9 Anas	Bazzār (6460)
10 Ibn Mas'ūd	Bazzār
11 Zayd ibn Thābit	Aḥmad (21661)
12 Sa'd ibn Abī Waqqas	Aḥmad (1469)

1 The reference for Jundub is a variation where some Companions were travelling with the Prophet ﷺ and they missed their prayer.

2 Būkhārī and Muslim record the hadith from Ibn 'Umar. Ibn 'Amr's hadith is recorded by Aḥmad (6681).



- |    |                                      |                               |
|----|--------------------------------------|-------------------------------|
| 13 | Samurah                              | Aḥmad (20169)                 |
| 14 | Ka'b ibn Murrah (or Murrah ibn Ka'b) | Aḥmad (18059)                 |
| 15 | Abū Umāmah                           | Aḥmad (22245)                 |
| 16 | Ṣafwān ibn al-Mu'attal               | [ʿAbdullah] ibn Aḥmad (22661) |
| 17 | Abū Dharr                            | Ṭabarānī (847)                |

٢٨ - مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

28. 'Whoever builds a mosque for Allah's sake, Allah shall build a home for him in Paradise.'

Narrator	Compiler(s)
1 'Uthmān	Būkhārī (450) and Muslim (533)
2 Anas	Tirmidhī (319)
3 'Amr ibn 'Abasah	Nasā'ī (688)
4 'Umar	Ibn Mājah (735)
5 'Alī	Ibn Mājah (737)
6 Jābir ibn 'Abdillāh	Ibn Mājah (738)
7 Ibn 'Abbās	Aḥmad (2157)
8 Ibn 'Umar	Aḥmad (7056) <sup>1</sup>
9 Wāthilah ibn al-Asqa'	Aḥmad (16005)
10 Asmā' bint Yazīd	Aḥmad (27612)
11 Abū Bakr aṣ-Ṣiddīq	Ṭabarānī, <i>Awsaṭ</i> (7114)
12 Ibn 'Umar	Ṭabarānī, <i>Awsaṭ</i> (6167)
13 Nubayṭ ibn Shurayṭ	Ṭabarānī, <i>Awsaṭ</i> (2215)
14 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7889)
15 Abū Dharr	Ṭabarānī, <i>Ṣaghīr</i> (1105)
16 Abū Qirṣāfah	Ṭabarānī, <i>Kabīr</i> (2521)
17 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (4641)
18 'Ā'ishah	Ṭabarānī, <i>Awsaṭ</i> (6586)

<sup>1</sup> I could not find Ibn 'Umar but Aḥmad has recorded this hadith from Ibn 'Amr in the reference given above.

- |    |                        |                                   |
|----|------------------------|-----------------------------------|
| 19 | 'Abdullāh ibn Abī Awfā | Rāfi'                             |
| 20 | Mu'adh ibn Jabal       | Ibn 'Asākir, <i>Tārīkh</i> (3126) |
| 21 | Umm Ḥabībah            | Ibn 'Asākir, <i>Tārīkh</i> (5439) |

٢٩ - بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ.

29. 'Give those who walk to the mosque in darkness the good news that consummate light is theirs on the Day of Resurrection!'

Narrator	Compiler(s)
1 Buraydah	Abū Dāwūd (561) and Tirmidhī (223)
2 Anas	Ibn Mājah (781) and Ḥākim (769)
3 Sahl ibn Sa'd	Ibn Mājah (780) and Ḥākim (768)
4 Zayd ibn Ḥārithah	Ṭabarānī, <i>Awsaṭ</i> (4581)
5 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (10689)
6 Ibn 'Umar	Ṭabarānī, <i>Kabīr</i> (13335)
7 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7633)
8 Abu ad-Dardā'	Ṭabarānī, <i>Awsaṭ</i> (4697)
9 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (843)
10 'Ā'ishah	Ṭabarānī, <i>Awsaṭ</i> (1275)
11 Abū Mūsā al-Ash'arī	Bazzār (3074)
12 Abū Sa'īd al-Khudrī	Ṭayālīsī, <i>Musnad</i> (2326)
13 Ḥārithah ibn Wahb	Ibn Shāhīn, <i>Targhib</i> (91)
14 Ḥuṭaym ibn al-Haddānī (NCM)	Abū Mūsā al-Madīnī
15 'Atā' ibn Yasār (NCM)	Sa'īd ibn Manṣūr

٣٠ - مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا.

30. 'Whoever eats (raw) garlic or onion should keep away from us.'

<sup>1</sup> 'Irāqī, Ibn as-Subkī and Zubaydī, *Takhrīj Ahādīth Ihya'* (389).



Narrator	Compiler(s)
1 Anas	Būkhārī (856) and Muslim (562)
2 Jābir ibn 'Abdillāh	Būkhārī (854) and Muslim (563)
3 Ibn 'Umar	Būkhārī (853) and Muslim (561)
4 Abū Hurayrah	Muslim (562)
5 Ma'qil ibn Yasār	Aḥmad (20302) <sup>1</sup>
6 Abū Bakr aṣ-Ṣiddīq	Ṭabarānī, <i>Awsaṭ</i> (613)
7 Bashīr al-Aslamī	Ṭabarānī, <i>Kabīr</i> (1225)
8 Khuzaymah ibn Thābit	Ṭabarānī
9 'Abdullāh ibn Zayd	Ṭabarānī, <i>Awsaṭ</i> (8550)
10 Abū Tha'labah	Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i> (1613)
11 Abū Sa'īd	Ṭabarānī, <i>Awsaṭ</i> (8663)
12 Jābir ibn Samurah	Bazzār (4282)

### ٣١- مِفْتَاحُ الصَّلَاةِ الظُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ.

31. 'The key to prayer is ritual purity, the *takbīr* [i.e. opening with 'Allāhu Akbar'] is its sanctum and the *taslīm* [i.e. closing with 'salām'] is its dissolution.'

Narrator	Compiler(s)
1 'Alī	Abū Dāwūd (61) and Tirmidhī (3)
2 Jābir	Tirmidhī (4)
3 Abū Sa'īd	Tirmidhī (3)
4 'Abdullāh ibn Zayd	Dāraquṭnī (1360)
5 Ibn 'Abbās	Ṭabarānī, <i>Awsaṭ</i> (9267)
6 Ibn Ma'sūd	Ṭabarānī <sup>2</sup>
7 Anas	Ibn 'Adī <sup>3</sup>

<sup>1</sup> In this hadith, Aḥmad records an incident related by Ma'qil in which the Prophet ﷺ forbade certain people from praying with the congregation due to the smell of garlic emitting from them.

<sup>2</sup> Bayhaqī, *As-Sunan aṣ-Ṣaḡhīr* (358).

<sup>3</sup> Ibn Muqri', *Mujam* (441).

### ٣٢- الْجَهْرُ بِالْبَسْمَلَةِ.

32. Reciting the *basmallah* out loud.<sup>1</sup>

Narrator	Compiler(s)
1 Anas	Ḥākim (853)
2 Ibn 'Abbās	Ḥākim (750)
3 Abū Hurayrah	Ḥākim (850)
4 Umm Salamah	Ḥākim (847)
5 'Uthmān	Dāraquṭnī <sup>2</sup>
6 'Alī	Dāraquṭnī (1155)
7 Jābir ibn 'Abdillāh	Dāraquṭnī (1176)
8 Ḥakam ibn 'Umayr	Dāraquṭnī (1185)
9 Ibn 'Umar	Dāraquṭnī (1164)
10 Ammār ibn Yāsir	Dāraquṭnī (1158)
11 Nu'mān ibn Bashīr	Dāraquṭnī (1181)
12 'Ā'ishah	Dāraquṭnī (1186)
13 Ubay ibn Ka'b	Bayhaqī
14 Samurah ibn Jundub	Bayhaqī <sup>3</sup>
15 Buraydah	Khaṭīb, <i>Basmalah</i> (17)
16 Bishr or Bashīr ibn Mu'āwiyah	Khaṭīb, <i>Basmalah</i>
17 Ḥusayn ibn 'Urfuṭah	Khaṭīb, <i>Basmalah</i>
18 Mujālid ibn Thawr	Khaṭīb, <i>Basmalah</i>
19 A group of Emigrants	

<sup>1</sup> See appendix for a variation of the hadith.

The great Shāfi'ī jurist Qāḍī Abu 'l-Ḥasan al-Māwardī states in *Al-Hāwī al-Kabīr*: 'Section: If the obligation of reciting the *Fātiḥah* is established, and '*bismillāhi 'r-Raḥmāni 'r-Raḥīm*' is a verse of it, then its ruling in regards to reciting aloud and reciting quietly is the ruling of reciting the *Fātiḥah*—whether one recites it aloud with the *Fātiḥah* in the loud prayer or recites it quietly with the *Fātiḥah* in the quiet prayer.'

Aḥmad ibn Ḥanbal said: 'One recites it quietly in both the loud and quiet prayers.' Ishāq (ibn Rāhawayh) said: 'One is free to choose between reciting loudly or quietly.'

<sup>2</sup> I could not find this hadith from 'Uthmān. Dāraquṭnī (1203) and others, however, have recorded a hadith from Anas wherein he says he prayed behind the Prophet ﷺ, Abū Bakr, 'Umar and 'Uthmān and they did not recite the *basmalah* aloud.

<sup>3</sup> Khaṭīb, *Basmalah* (17).



(Muhājirūn) and Helpers

(Anṣār)

Shāfiʿī

## ٣٣ - رَفْعُ الْيَدَيْنِ فِي الصَّلَاةِ وَالْإِحْرَامِ وَالرُّكُوعِ وَالْإِعْتِدَالِ.

33. Lifting the hands when opening the prayer, when bowing and when straightening back up.<sup>1</sup>

Narrator	Compiler(s)
1 Ibn ʿUmar	Būkhārī (735) and Muslim (390)
2 Mālik ibn al-Ḥuwayrith	Būkhārī (737) and Muslim (391)
3 Wāʾil ibn Hujr	Muslim (401)
4 ʿAlī	Tirmidhī (3423), Nasāʾī, Ibn Mājah (864) and Abū Dāwūd (744)
5 Sahl ibn Saʿd	Abū Dāwūd (734)
6 Ibn az-Zubayr	Abū Dāwūd (739)
7 Ibn ʿAbbās	Abū Dāwūd <sup>2</sup>
8 Muḥammad ibn Maslamah	Abū Dāwūd (734)
9 Abū Usayd	Abū Dāwūd (733)
10 Abū Ḥumayd	Abū Dāwūd (730)
11 Abū Qatādah	Abū Dāwūd (730)
12 Abū Hurayrah	Abū Dāwūd (738)
13 Anas	Ibn Mājah (866)
14 Jābir ibn ʿAbdillāh	Ibn Mājah (868)
15 ʿUmayr al-Laythī	Ibn Mājah (861)
16 Ḥakam ibn ʿUmayr	Aḥmad <sup>3</sup>
17 A desert Arab	Aḥmad
18 Abū Bakr aṣ-Ṣiddīq	Bayhaqī, <i>As-Sunan al-Kubrā</i> (2519)
19 Barāʾ	Bayhaqī, <i>As-Sunan al-Kubrā</i> (2530)

<sup>1</sup> See appendix for a variation of the hadith.<sup>2</sup> Ibn Abi Shaybah (2430).<sup>3</sup> Ṭabarānī, *Kabīr* (3190). This hadith only mentions lifting the hands for the beginning of the prayer.

20 ʿUmar ibn al-Khaṭṭāb	Dāraquṭnī <sup>1</sup>
21 Abū Mūsā al-Ashʿarī	Dāraquṭnī (1124)
22 ʿUqbah ibn ʿĀmir	Ṭabarānī, <i>Kabīr</i> (819)
23 Muʾadh ibn Jabal	Ṭabarānī, <i>Kabīr</i> (139)

## ٣٤ - حَدِيثُ التَّشَهُّدِ.

34. Reciting the testimony of faith (*tashahhud*).<sup>2</sup>

Narrator	Compiler(s)
1 Ibn Maʿūd	Būkhārī (831) and Muslim (402)
2 Ibn ʿAbbās	Muslim (403)
3 Abū Mūsā al-Ashʿarī	Muslim (404)
4 ʿUmar	Ḥākim (979)
5 Jābir	Ḥākim (983)
6 Ibn ʿUmar	Abū Dāwūd (971)
7 Samurah ibn Jundub	Abū Dāwūd (975)
8 ʿĀishah	Bayhaqī, <i>As-Sunan al-Kubrā</i> (2833)
9 ʿAlī	Ṭabarānī <sup>3</sup>
10 Ibn az-Zubayr	Ṭabarānī, <i>Awsaṭ</i> (3116)
11 Muʾāwiyah ibn Abī Sufyān	Ṭabarānī, <i>Kabīr</i> (891)

<sup>1</sup> Būkhārī, *Qurraṭ al-Aynayn bi-Rafʿi ʿl-Yadayn fi ʿṣ-Ṣalāh* (1).<sup>2</sup> See appendix for a variation of the hadith.

There are three wordings of the *tashahhud* that are narrated. The Ḥanafis and Ḥanbanlis prefer the *tashahhud* of Ibn Maʿūd: 'Greetings are for Allah, as well as all prayers and all good things. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and Allah's righteous slaves. I testify that there is no god but Allah, and I testify that Muḥammad is His slave and Messenger.'

The Mālikis prefer the *tashahhud* of ʿUmar: 'Greetings are for Allah; all pure things are for Allah; all prayers and all good things are for Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and Allah's righteous slaves. I testify that there is no god but Allah, and I testify that Muḥammad is His slave and Messenger.'

The Shāfiʿis prefer the *tashahhud* of Ibn ʿAbbās: 'Greetings, all blessed things, all prayers and all good things are for Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and Allah's righteous slaves. I testify that there is no god but Allah, and I testify that Muḥammad is Allah's Messenger.'

<sup>3</sup> Abū ʿUwānah (2041).



12	Salmān	Ṭabarānī, <i>Kabīr</i> (6171)
13	Abū Ḥumayd	Ṭabarānī <sup>1</sup>
14	Abū Bakr aṣ-Ṣiddīq	Ibn Marduwayh, <i>Tashahhud</i> <sup>2</sup>
15	Ṭalḥah ibn ‘Ubaydillāh	Ibn Marduwayh, <i>Tashahhud</i> <sup>3</sup>
16	Anas	Ibn Marduwayh, <i>Tashahhud</i> <sup>4</sup>
17	Ḥudhayfah	Ibn Marduwayh, <i>Tashahhud</i>
18	Ḥusayn ibn ‘Alī	Ibn Marduwayh, <i>Tashahhud</i>
19	Ibn Abī Awfā	Ibn Marduwayh, <i>Tashahhud</i> <sup>5</sup>
20	Faḍl ibn ‘Abbās	Ibn Marduwayh, <i>Tashahhud</i> <sup>6</sup>
21	Abū Sa‘īd	Ibn Marduwayh, <i>Tashahhud</i> <sup>7</sup>
22	Abū Hurayrah	Ibn Marduwayh, <i>Tashahhud</i> <sup>8</sup>
23	Umm Salamah	Ibn Marduwayh, <i>Tashahhud</i> <sup>9</sup>

٣٥- أَنَّهُمْ قَالُوا قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ.

35. The Companions asked the Prophet ﷺ, 'We know how to greet you with peace, but how do we invoke blessings upon you?'<sup>10</sup>

Narrator	Compiler(s)
1 Ka'b ibn 'Ujrah	Būkhārī (6357) and Muslim (406)
2 Abū Ḥumayd as-Sā'idī	Būkhārī (3369) and Muslim (407)
3 Abū Sa'īd	Būkhārī (6358)
4 Abū Ma'sūd al-Anṣārī	Muslim (405)
5 Ṭalḥah ibn 'Ubaydillāh	Nasā'ī (1290)

1 Bayhaqī, *Mārifat as-Sunan* (3631). This hadith is about the manner in which the Prophet ﷺ sat for *tashahhud*.

2 Ṭahāwī, *Sharḥ Ma'ānī* (1573).

3 Ibn Ḥajar, *Talkhīṣ* (1:641).

4 Abū Yā'la (2833).

5 Haythamī, *Majma'* (2844).

6 Ibn Ḥajar, *Talkhīṣ* (1:641).

7 Ṭabarānī, *Musnad ash-Shāmiyyīn* (1360).

8 Ibn Ḥajar, *Talkhīṣ* (1:482).

9 Ṭabarānī, *Kabīr* (869).

10 See appendix for a variation of the hadith.

6	Zayd ibn Khārijah	Nasā'ī (7625)
7	Buraydah	Aḥmad (22988)
8	Abū Hurayrah	Bazzār (8154)
9	Sahl ibn Sa'd	Ṭabarānī
10	Ruwayfī ibn Thābit	Mustaghfirī, <i>Dā'awāt</i>
11	Jābir	Mustaghfirī, <i>Dā'awāt</i>
12	Ibn 'Abbās	Mustaghfirī, <i>Dā'awāt</i>
13	Nu'mān ibn Abī 'Ayyāsh	Mustaghfirī, <i>Dā'awāt</i>

٣٦- أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْمَنِ، وَفِي الْأَيْسَرِ كَذَلِكَ.

36. The Prophet ﷺ closed the prayer by saying, 'As-salāmū 'alay-kum wa raḥmatullāh,' and by turning his head to the right until the whiteness of his cheek was seen, and likewise turning it to the left.

Narrator	Compiler(s)
1 Sa'd ibn Abī Waqqās	Muslim (582)
2 Jābir ibn Samurah	Muslim (431)
3 Wā'il ibn Ḥujr	Abū Dāwūd (933)
4 Ibn Ma'sūd	Nasā'ī (1325)
5 Ammār ibn Yāsir	Ibn Mājah (916)
6 Ḥudhayfah	Ibn Mājah <sup>1</sup>
7 'Adī ibn 'Umayrah al-Ḥaḍramī	Ibn Mājah <sup>2</sup>
8 Sahl ibn Sa'd	Aḥmad (22864)
9 Ṭalq ibn 'Alī	Aḥmad (25)
10 Mughīrah ibn Shu'bah	Ṭabarānī, <i>Kabīr</i> (929)
11 Abū Rimthah al-Balwī	Ṭabarānī <sup>3</sup>

1 Ibn Ḥajar, *Talkhīṣ* (1:646).

2 Aḥmad (17726).

3 Ḥākim (996).



12	Salmān	Ṭabarānī, <i>Kabīr</i> (6171)
13	Abū Ḥumayd	Ṭabarānī <sup>1</sup>
14	Abū Bakr aṣ-Ṣiddīq	Ibn Marduwayh, <i>Tashahhud</i> <sup>2</sup>
15	Ṭalḥah ibn 'Ubaydillāh	Ibn Marduwayh, <i>Tashahhud</i> <sup>3</sup>
16	Anas	Ibn Marduwayh, <i>Tashahhud</i> <sup>4</sup>
17	Ḥudhayfah	Ibn Marduwayh, <i>Tashahhud</i>
18	Ḥusayn ibn 'Alī	Ibn Marduwayh, <i>Tashahhud</i>
19	Ibn Abī Awfā	Ibn Marduwayh, <i>Tashahhud</i> <sup>5</sup>
20	Faḍl ibn 'Abbās	Ibn Marduwayh, <i>Tashahhud</i> <sup>6</sup>
21	Abū Sa'īd	Ibn Marduwayh, <i>Tashahhud</i> <sup>7</sup>
22	Abū Hurayrah	Ibn Marduwayh, <i>Tashahhud</i> <sup>8</sup>
23	Umm Salamah	Ibn Marduwayh, <i>Tashahhud</i> <sup>9</sup>

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Narrator	Compiler(s)
1 Ka'b ibn 'Ujrah	Būkhārī (6357) and Muslim (406)
2 Abū Ḥumayd as-Sā'idī	Būkhārī (3369) and Muslim (407)
3 Abū Sa'īd	Būkhārī (6358)
4 Abū Ma'sūd al-Anṣārī	Muslim (405)
5 Ṭalḥah ibn 'Ubaydillāh	Nasā'ī (1290)

1 Bayhaqī, *Mārifat as-Sunan* (3631). This hadith is about the manner in which the Prophet ﷺ sat for *tashahhud*.

2 Ṭahāwī, *Sharḥ Ma'ānī* (1573).

3 Ibn Hajar, *Talkhīṣ* (1:641).

4 Abū Ya'la (2833).

5 Haythamī, *Majma'* (2844).

6 Ibn Hajar, *Talkhīṣ* (1:641).

7 Ṭabarānī, *Musnad ash-Shāmiyyīn* (1360).

8 Ibn Hajar, *Talkhīṣ* (1:482).

9 Ṭabarānī, *Kabīr* (869).

10 See appendix for a variation of the hadith.

6	Zayd ibn Khārijah	Nasā'ī (7625)
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8	Abū Hurayrah	Bazzār (8154)
9	Sahl ibn Sa'd	Ṭabarānī
10	Ruwayfi' ibn Thābit	Mustaghfirī, <i>Dā'awāt</i>
11	Jābir	Mustaghfirī, <i>Dā'awāt</i>
12	Ibn 'Abbās	Mustaghfirī, <i>Dā'awāt</i>
13	Nu'mān ibn Abī 'Ayyāsh	Mustaghfirī, <i>Dā'awāt</i>

٣٦- أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْمَنِ، وَفِي الْأَيْسَرِ كَذَلِكَ.

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Narrator	Compiler(s)
1 Sa'd ibn Abī Waqqāṣ	Muslim (582)
2 Jābir ibn Samurah	Muslim (431)
3 Wā'il ibn Ḥujr	Abū Dāwūd (933)
4 Ibn Ma'sūd	Nasā'ī (1325)
5 Ammār ibn Yāsir	Ibn Mājah (916)
6 Ḥudhayfah	Ibn Mājah <sup>1</sup>
7 'Adī ibn 'Umayrah al-Ḥaḍramī	Ibn Mājah <sup>2</sup>
8 Sahl ibn Sa'd	Aḥmad (22864)
9 Ṭalq ibn 'Alī	Aḥmad (25)
10 Mughīrah ibn Shu'bah	Ṭabarānī, <i>Kabīr</i> (929)
11 Abū Rimthah al-Balwī	Ṭabarānī <sup>3</sup>

1 Ibn Hajar, *Talkhīṣ* (1:646).

2 Aḥmad (17726).

3 Ḥākim (996).



- |    |                       |                                   |
|----|-----------------------|-----------------------------------|
| 12 | Wāthilah ibn al-Asqa' | Shāfi'ī <sup>1</sup>              |
| 13 | Barā' ibn 'Āzib       | Dāraquṭnī (1350)                  |
| 14 | Ya'qūb ibn al-Ḥuṣayn  | Abū Nu'aym, <i>Mārifah</i> (6667) |

٣٧ - إِنَّ اللَّهَ زَادَكُمْ صَلَاةً هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوِثْرُ.

37. 'Allah has indeed legislated an additional prayer that is better for you than red camels! It is the *witr* prayer.'<sup>2</sup>

- | Narrator                     | Compiler(s)                         |
|------------------------------|-------------------------------------|
| 1 Khārijah ibn Ḥudhāfah      | Abū Dāwūd (1418) and Tirmidhī (452) |
| 2 Abū Baṣrah al-Ghifārī      | Aḥmad (23851)                       |
| 3 Mu'adh ibn Jabal           | Aḥmad (22095)                       |
| 4 Ibn 'Amr                   | Aḥmad (6693)                        |
| 5 Ibn 'Abbās                 | Ṭabarānī, <i>Awsaṭ</i> (2710)       |
| 6 'Uqbah ibn 'Āmir al-Juhānī | Ṭabarānī, <i>Awsaṭ</i> (7975)       |
| 7 'Amr ibn al-'Āṣ            | Ṭabarānī, <i>Kabīr</i> (2167)       |
| 8 Ibn 'Umar                  | Ibn Ḥibbān, <i>Ḍu'afā'</i> (81)     |

٣٨ - مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ عَذْرِ طَبَعَ اللَّهُ عَلَى قَلْبِهِ.

38. 'Allah will seal the heart of whoever skips three Friday prayers without an excuse.'

<sup>1</sup> Zayla'ī, *Naṣb* (1:432)

<sup>2</sup> The Mālikīs, Shāfi'īs, and Ḥanbalīs are of the opinion that the *witr* prayer is emphatically recommended (*sunnah mu'akkadah*), contrary to the Ḥanafīs, who are of the opinion that it is required (*wājib*), a degree lesser than obligation (*farḍ*) according to their classification of legal rulings. Thus, the *witr* prayer should not be left, in deference to Imam Abū Ḥanīfah and considering the hadith narrated by Abū Dāwūd on the authority of Buraydah: 'Witr is a right, so whoever does not pray *witr* is not from us! Witr is a right, so whoever does not pray *witr* is not from us! Witr is a right, so whoever does not pray *witr* is not from us!'

- | Narrator                   | Compiler(s)  |
|----------------------------|--|
| 1 Abu 'l-Jā'd aḍ-Ḍamrī     | Tirmidhī (500), Nasā'ī (1369), Ibn Mājah (1125) and Abū Dāwūd (1052) |
| 2 Jābir                    | Nasā'ī, <i>As-Sunan al-Kubrā</i> (1669)                              |
| 3 Abū Qatādah              | Ḥākim (1081)   |
| 4 Usamah                   | Ṭabarānī, <i>Kabīr</i> (422)   |
| 5 Ḥādithah ibn an-Nu'mān   | Ṭabarānī, <i>Kabīr</i> (3229)  |
| 6 Ibn 'Amr                 | Ṭabarānī, <i>Awsaṭ</i> (336)   |
| 7 Abū Hurayrah             | Ṭabarānī, <i>Awsaṭ</i> (2828)  |
| 8 Ibn Abī Awfā             | Ṭabarānī <sup>2</sup>  |
| 9 Abū 'Abs ibn Jabr        | Abū Nu'aym, <i>Mārifah</i> (6930)                                    |
| 10 Ibn 'Abbās              | Abū Ya'lā (371) <sup>3</sup>   |
| 11 Ibn As'ad ibn Zurārah   | Abū Ya'lā <sup>4</sup>   |
| 12 Ṣafwān ibn Sulaym (NCM) | Mālik (372)  |

٣٩ - إِذَا أَتَى أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ.

39. 'When one of you goes to the Friday prayer, he should bathe beforehand.'

- | Narrator                  | Compiler(s)                    |
|---------------------------|--------------------------------|
| 1 Ibn 'Umar               | Būkhārī (877) and Muslim (844) |
| 2 Ibn 'Abbās              | Aḥmad (3058)                   |
| 3 Buraydah                | Ṭabarānī, <i>Awsaṭ</i> (5623)  |
| 4 'Ā'ishah                | Ṭabarānī, <i>Awsaṭ</i> (2127)  |
| 5 Abū Ayyūb               | Bazzār <sup>5</sup>            |
| 6 'Abdullāh ibn az-Zubayr | Bazzār <sup>6</sup>            |

<sup>1</sup> Ṭabarānī relates this hadith from Ibn 'Umar.

<sup>2</sup> Haythamī, *Majma'* (3179).

<sup>3</sup> Haythamī has recorded a variation of it in *Al-Maqṣad al-'Alī fī Zawā'id Abī Ya'lā al-Muṣīli*. Ibn Abī Shaybah has also related this hadith (5536).

<sup>4</sup> Ibn Abī 'Āsim, *Aḥād* (2197).

<sup>5</sup> Ṭabarānī, *Kabīr* (3971).

<sup>6</sup> Ṭabarānī, *Kabīr* (244).



Abu 'l-Qāsim [i.e. Ibn Mandah] says, 'Three-hundred people narrated this hadith on the authority of Nāfi' on his [i.e. Ibn 'Umar's] authority.' Hāfiẓ Ibn Ḥajar says, 'I have come across 120 of them.'

As for the general bathing on Friday without specifying, the following have narrated it:

Narrator	Compiler(s)
1 Ibn 'Umar <sup>1</sup>	Abū Dāwūd (347)
2 Abū Sa'īd	Abū Dāwūd (341)
3 Aws ibn Aws	Abū Dāwūd (345)
4 Abū ad-Dardā'	Aḥmad (21729)
5 Nubayshah al-Hudhali	Aḥmad (20721)
6 Thawbān	Bazzār (4171)
7 Ibn Ma'sūd	Bazzār (1932)
8 Anas	Bazzār (6669)
9 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (2632)
10 Jābir ibn 'Abdillāh	Ṭabarānī, <i>Awsaṭ</i> (4267)
11 Sahl ibn Ḥunayf	Ṭabarānī, <i>Kabīr</i> (5596)
12 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7689)
13 Abū Bakr aṣ-Ṣiddīq	Ṭabarānī, <i>Awsaṭ</i> (3397)
14 'Imrān ibn Ḥuṣayn	Ṭabarānī, <i>Awsaṭ</i> (4413)
15 Abū Qatādah	Ṭabarānī, <i>Awsaṭ</i> (8180)
16 'Abd ar-Raḥmān ibn Samurah	Ṭabarānī, <i>Awsaṭ</i> (7765)
17 'Alī	Ṭabarānī, <i>Awsaṭ</i> (2193)

٤٠- أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَذْهَبُ فِي الْعِيدِ فِي طَرِيقٍ وَيَرْجِعُ فِي آخَرٍ.

40. The Prophet ﷺ used to go to the Eid prayer on one road and return home on another road.

<sup>1</sup> Abū Dāwūd has recorded it as Ibn 'Amr.

Narrator	Compiler(s)
1 Jābir	Būkhārī (986) and Muslim
2 Ibn 'Umar	Abū Dāwūd (1156)
3 Abū Hurayrah	Tirmidhī (541) and Ḥākim
4 Sa'd al-Qaraz	Ibn Mājah (1298)
5 Abū Rāfi'	Ibn Mājah (1300)
6 Sa'īd ibn al-Ḥārith <sup>1</sup>	Bazzār (1115)
7 'Abd al-Raḥmān ibn Ḥaṭīb	Abū Nu'aym, <i>Mārifah</i> (4614)

٤١- لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ.

41. 'Prompt those of you who are dying to say, "There is no god except Allah."

Narrator	Compiler(s)
1 Abū Sa'īd	Muslim (916)
2 Abū Hurayrah	Muslim (917)
3 'Abdullāh Ibn Ja'far	Nasā'ī <sup>2</sup>
4 'Ā'ishah	Nasā'ī (1827)
5 Ibn 'Abbās	Ṭabarānī, <i>Du'ā'</i> (1141)
6 Ibn Ma'sūd	Ṭabarānī, <i>Kabīr</i> (10417)
7 Jābir ibn 'Abdillāh	Bazzār <sup>3</sup>
8 'Urwah ibn Ma'sūd	'Uqaylī, <i>Du'afā'</i> <sup>4</sup>
9 Ḥudhayfah	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (2)
10 'Umar	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (8)
11 'Uthmān	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (5)
12 Anas	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (11)

<sup>1</sup> Bazzār relates this hadith from 'Āmir, who relates from his father Sa'd in the reference above. Ibn 'Asākir has mentioned 'Āmir ibn Sa'd ibn al-Ḥārith in *Tārīkh Dimashq* (3044).

<sup>2</sup> Ibn Mājah (1446).

<sup>3</sup> Ṭabarānī, *Du'ā'* (1141).

<sup>4</sup> Abū Nu'aym, *Mārifah* (5488).



Abu 'l-Qāsim [i.e. Ibn Mandah] says, 'Three-hundred people narrated this hadith on the authority of Nāfi' on his [i.e. Ibn 'Umar's] authority.' Hāfiẓ Ibn Hajar says, 'I have come across 120 of them.'

As for the general bathing on Friday without specifying, the following have narrated it:

Narrator	Compiler(s)
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2 Abū Sa'īd	Abū Dāwūd (341)
3 Aws ibn Aws	Abū Dāwūd (345)
4 Abū ad-Dardā'	Aḥmad (21729)
5 Nubayshah al-Hudhalī	Aḥmad (20721)
6 Thawbān	Bazzār (4171)
7 Ibn Mas'ūd	Bazzār (1932)
8 Anas	Bazzār (6669)
9 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (2632)
10 Jābir ibn 'Abdillāh	Ṭabarānī, <i>Awsaṭ</i> (4267)
11 Sahl ibn Ḥunayf	Ṭabarānī, <i>Kabīr</i> (5596)
12 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7689)
13 Abū Bakr aṣ-Ṣiddīq	Ṭabarānī, <i>Awsaṭ</i> (3397)
14 'Imrān ibn Ḥuṣayn	Ṭabarānī, <i>Awsaṭ</i> (4413)
15 Abū Qatādah	Ṭabarānī, <i>Awsaṭ</i> (8180)
16 'Abd ar-Raḥmān ibn Samurah	Ṭabarānī, <i>Awsaṭ</i> (7765)
17 'Alī	Ṭabarānī, <i>Awsaṭ</i> (2193)

٤٠- أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَذْهَبُ فِي الْعِيدِ فِي طَرِيقٍ وَيَرْجِعُ فِي آخَرٍ.

40. The Prophet ﷺ used to go to the Eid prayer on one road and return home on another road.

<sup>1</sup> Abū Dāwūd has recorded it as Ibn 'Amr.

Narrator	Compiler(s)
1 Jābir	Būkhārī (986) and Muslim
2 Ibn 'Umar	Abū Dāwūd (1156)
3 Abū Hurayrah	Tirmidhī (541) and Ḥākim
4 Sa'īd al-Qaraz	Ibn Mājah (1298)
5 Abū Rāfi'	Ibn Mājah (1300)
6 Sa'īd ibn al-Ḥārith <sup>1</sup>	Bazzār (1115)
7 'Abd al-Raḥmān ibn Ḥātib	Abū Nu'aym, <i>Ma'rifah</i> (4614)

٤١- لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ.

41. 'Prompt those of you who are dying to say, "There is no god except Allah."

Narrator	Compiler(s)
1 Abū Sa'īd	Muslim (916)
2 Abū Hurayrah	Muslim (917)
3 'Abdullāh Ibn Ja'far	Nasā'ī <sup>2</sup>
4 'Ā'ishah	Nasā'ī (1827)
5 Ibn 'Abbās	Ṭabarānī, <i>Du'ā'</i> (1141)
6 Ibn Mas'ūd	Ṭabarānī, <i>Kabīr</i> (10417)
7 Jābir ibn 'Abdillāh	Bazzār <sup>3</sup>
8 'Urwah ibn Mas'ūd	'Uqaylī, <i>Du'afā'</i> <sup>4</sup>
9 Ḥudhayfah	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (2)
10 'Umar	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (8)
11 'Uthmān	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (5)
12 Anas	Ibn Abī ad-Dunyā, <i>Muḥtaḍarīn</i> (11)

<sup>1</sup> Bazzār relates this hadith from 'Āmir, who relates from his father Sa'īd in the reference above. Ibn 'Asākir has mentioned 'Āmir ibn Sa'īd ibn al-Ḥārith in *Tārīkh Dimashq* (3044).

<sup>2</sup> Ibn Mājah (1446).

<sup>3</sup> Ṭabarānī, *Du'ā'* (1141).

<sup>4</sup> Abū Nu'aym, *Ma'rifah* (5488).



٤٢ - أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرِ دُفِنَ لَيْلًا، فَقَالَ: مَتَى دُفِنَ، قَالُوا: الْبَارِحَةَ، قَالَ: أَفَلَا آذَنْتُمُونِي. قَالُوا: كَرِهْنَا أَنْ نُوقِظَكَ، فَصَلَّى عَلَيْهِ.

42. The Prophet ﷺ passed by a grave that had been dug the night before, so he asked, 'When was this dug?' The Companions replied, 'Last night.' He said, 'Why did you not let me know?' They said, 'We disliked the thought of waking you up.' He then prayed over it.

Narrator	Compiler(s)
1 Ibn 'Abbās	Būkhārī (1321) and Muslim (954)
2 Abū Hurayrah	Būkhārī (458) and Muslim (956)
3 'Uqbah ibn 'Āmir	Būkhārī <sup>1</sup>
4 Zayd ibn Thābit	Nasā'ī (2022)
5 'Abdullāh ibn 'Ārim ibn Rabī'ah <sup>2</sup>	Nasā'ī <sup>3</sup>
6 Abū Sa'īd	Ibn Mājah (1533)
7 Ibn 'Umar	Ṭabarānī <sup>4</sup>
8 'Imrān ibn Ḥuṣayn	Ṭabarānī <sup>5</sup>
9 'Amr ibn 'Awf	Ṭabarānī <sup>6</sup>
10 Anas ibn Mālīk	Bazzār <sup>7</sup>
11 Abū Umāmah ibn Sahl	Mālīk (772)
12 Buraydah	Ḥarb al-Kirmānī <sup>8</sup>
13 'Āmir ibn Rabī'ah	Ḥarb al-Kirmānī <sup>9</sup>
14 'Ubādah	Ḥarb al-Kirmānī <sup>10</sup>
15 Abū Qatādah	Ḥarb al-Kirmānī <sup>11</sup>

<sup>1</sup> Ibn Ḥajar, *Talkhīṣ* (774).

<sup>2</sup> This is an error in the transcription. The Companion is 'Abdullāh ibn 'Āmir ibn Rabī'ah.

<sup>3</sup> Ibn Mājah (1529).

<sup>4</sup> Ibn Ḥajar, *Talkhīṣ* (774).

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

٤٣ - مَرَّ بِجِنَازَةٍ فَأُثِنِيَ عَلَيْهَا خَيْرًا فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: وَجَبَتْ، ثُمَّ مَرَّ بِأُخْرَى فَأُثِنِيَ عَلَيْهَا بِشَرٍّ فَقَالَ: وَجَبَتْ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ.

43. The Prophet ﷺ passed by a funeral procession and the deceased was being extolled, so he said: 'It is inevitable.' Thereafter he passed by another funeral procession and the deceased was being spoken ill of, so he said: 'It is inevitable. You are Allah's witnesses on the Earth.'

Narrator	Compiler(s)
1 Anas	Būkhārī (1367) and Muslim (949)
2 'Umar	Būkhārī (1368)
3 Abū Hurayrah	Aḥmad (7552)
4 Qatādah	Aḥmad <sup>1</sup>
5 Abū Zuhayr	Aḥmad (64)
6 Salamah ibn al-Akwa'	Ṭabarānī, <i>Kabīr</i> (6259)
7 Ka'b ibn 'Ujrah	Ṭabarānī, <i>Kabīr</i> (344)
8 'Āmir ibn Rabī'ah	Bazzār <sup>2</sup>
9 Ibn 'Umar	Ibn 'Adī

٤٤ - إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ.

44. 'The deceased is indeed punished for the living's wailing over him.'

Narrator	Compiler(s)
1 'Umar	Būkhārī (1286) and Muslim (927)
2 Ibn 'Umar	Būkhārī (1287) and Muslim (929)
3 Ḥafṣah	Muslim (927)
4 Anas	Ibn Ḥibbān (3132)

<sup>1</sup> Ibn Ḥajar, *Anīs as-Sārī* (5204).

<sup>2</sup> Haythamī, *Majma'* (3965).

<sup>3</sup> This applies when he instructs them to do so or fails to dissuade them from doing so if it was their habit and custom and he feared this occurring.



٤٢- أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرِ دُفِنَ لَيْلًا، فَقَالَ: مَتَى دُفِنَ، قَالُوا: الْبَارِحَةَ، قَالَ: أَفَلَا أَذْنُتُمُونِي. قَالُوا: كَرِهْنَا أَنْ نُوقِظَكَ، فَصَلَّى عَلَيْهِ.

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1 Ibn 'Abbās	Būkhārī (1321) and Muslim (954)
2 Abū Hurayrah	Būkhārī (458) and Muslim (956)
3 'Uqbah ibn 'Āmir	Būkhārī <sup>1</sup>
4 Zayd ibn Thābit	Nasā'ī (2022)
5 'Abdullāh ibn 'Ārim ibn Rabī'ah <sup>2</sup>	Nasā'ī <sup>3</sup>
6 Abū Sa'īd	Ibn Mājah (1533)
7 Ibn 'Umar	Ṭabarānī <sup>4</sup>
8 'Imrān ibn Ḥuṣayn	Ṭabarānī <sup>5</sup>
9 'Amr ibn 'Awf	Ṭabarānī <sup>6</sup>
10 Anas ibn Mālik	Bazzār <sup>7</sup>
11 Abū Umāmah ibn Sahl	Mālik (772)
12 Buraydah	Ḥarb al-Kirmānī <sup>8</sup>
13 'Āmir ibn Rabī'ah	Ḥarb al-Kirmānī <sup>9</sup>
14 'Ubādah	Ḥarb al-Kirmānī <sup>10</sup>
15 Abū Qatādah	Ḥarb al-Kirmānī <sup>11</sup>

1 Ibn Ḥajar, *Talkhīṣ* (774).

2 This is an error in the transcription. The Companion is 'Abdullāh ibn 'Āmir ibn Rabī'ah.

3 Ibn Mājah (1529).

4 Ibn Ḥajar, *Talkhīṣ* (774).

5 Ibid.

6 Ibid.

7 Ibid.

8 Ibid.

9 Ibid.

10 Ibid.

11 Ibid.

٤٣ - مَرَّ بِجِنَازَةٍ فَأُثِنِيَ عَلَيْهَا خَيْرًا فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: وَجَبَتْ، ثُمَّ مَرَّ بِأُخْرَى فَأُثِنِيَ عَلَيْهَا بِشَرٍّ فَقَالَ: وَجَبَتْ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ.

43. The Prophet ﷺ passed by a funeral procession and the deceased was being extolled, so he said: 'It is inevitable.' Thereafter he passed by another funeral procession and the deceased was being spoken ill of, so he said: 'It is inevitable. You are Allah's witnesses on the Earth.'

Narrator	Compiler(s)
1 Anas	Būkhārī (1367) and Muslim (949)
2 'Umar	Būkhārī (1368)
3 Abū Hurayrah	Aḥmad (7552)
4 Qatādah	Aḥmad <sup>1</sup>
5 Abū Zuhayr	Aḥmad (64)
6 Salamah ibn al-Akwa'	Ṭabarānī, <i>Kabīr</i> (6259)
7 Ka'b ibn 'Ujrah	Ṭabarānī, <i>Kabīr</i> (344)
8 'Āmir ibn Rabī'ah	Bazzār <sup>2</sup>
9 Ibn 'Umar	Ibn 'Adī

٤٤ - إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ.

44. 'The deceased is indeed punished for the living's wailing over him.'<sup>3</sup>

Narrator	Compiler(s)
1 'Umar	Būkhārī (1286) and Muslim (927)
2 Ibn 'Umar	Būkhārī (1287) and Muslim (929)
3 Ḥafṣah	Muslim (927)
4 Anas	Ibn Ḥibbān (3132)

1 Ibn Ḥajar, *Anīs as-Sārī* (5204).

2 Haythamī, *Majma'* (3965).

3 This applies when he instructs them to do so or fails to dissuade them from doing so if it was their habit and custom and he feared this occurring.



- |   |                   |                                      |
|---|-------------------|--------------------------------------|
| 5 | 'Imrān ibn Ḥuṣayn | Ibn Ḥibbān (3134)                    |
| 6 | Abū Mūsā          | Tirmidhī (1003) and Ibn Mājah (1594) |
| 7 | Abū Bakr          | Abū Ya'lā (47)                       |
| 8 | Abū Hurayrah      | Abū Ya'lā (1592) <sup>1</sup>        |
| 9 | Samurah           | Ṭabarānī, <i>Kabīr</i> (6896)        |

٤٥ - كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا.

45. 'I once forbade you from visiting graves, but now I say visit them.'

Narrator	Compiler(s)
1 Buraydah	Muslim (977)
2 Abū Sa'īd al-Khudrī	Aḥmad (11329)
3 'Alī	Aḥmad (1236)
4 Umm Salmah	Ṭabarānī, <i>Kabīr</i> (602)
5 Zayd ibn al-Khaṭṭāb	Ṭabarānī, <i>Kabīr</i> (4648)
6 Ibn 'Abbās	Ṭabarānī, <i>Awsaṭ</i> (2709)
7 Thawbān	Ṭabarānī, <i>Kabīr</i> (1419)
8 'Ā'ishah	Bazzār (230)

<sup>1</sup> This hadith reported by Abū Ya'lā discusses the difference of opinion the Companions had regarding this issue.

### The Book of Zakat

٤٦ - لَا زَكَاةَ فِي مَالٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.

46. 'There is no zakat due on wealth until a [lunar] year has passed on it.'

Narrator	Compiler(s)
1 'Alī	Abū Dāwūd (1573)
2 'Ā'ishah	Ibn Mājah (1792)
3 Anas	Dāraquṭnī (1891)
4 Ibn 'Umar	Dāraquṭnī (1887)
5 Umm Sa'd al-Anṣāriyyah	Ṭabarānī, <i>Kabīr</i> (331)



## The Book of Fasting

٤٧ - أَفْطَرَ الْحَاجِمُ وَالْمَخْجُومُ.

47. 'The cupper and the cupped both break their fasts.'

Narrator	Compiler(s)
1 Thawbān	Tirmidhī (774), Nasā'ī, <i>As-Sunan al-Kubrā</i> (3120), Ibn Mājah (1680), Abū Dāwūd (2367) and Ḥākim (1558)
2 Shaddād ibn Aws	Abū Dāwūd (2369) and Ḥākim (1563)
3 Rāfi' Ibn Khadij	Tirmidhī (774) and Ḥākim (1561)
4 'Alī	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3149)
5 Usāmah Ibn Zayd	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3153)
6 Bilāl	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3144)
7 Ma'qal Ibn Yasār	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3154)
8 Abū Mūsā	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3195)
9 Abū Hurayrah	Nasā'ī, <i>As-Sunan al-Kubrā</i> (3163)

<sup>1</sup> Sharaf al-Haqq says in 'Awn al-Ma'būd: 'Khaṭṭābī said: "People have differed about the interpretation of this hadith. A group of the people of knowledge is of the opinion that cupping breaks the fast according to the obvious sense of the hadith. This is the opinion of Aḥmad ibn Ḥanbal and Ishāq ibn Rāhawayh. They said: 'He must make up the fast but does not have to do penance.'"

Masrūq, Ḥasan, and Ibn Sirīn were of the opinion that the fasting person should not cup, and Awzā'i used to dislike it. Ibn al-Musayyib, Shā'bī and Nakha'i said: "Cupping is disliked for the fasting person because of the weakness it causes." Among those who did not use to see any harm in cupping for the fasting person are Sufyān ath-Thawrī, Mālik ibn Anas and Shāfi'i; and that is the opinion of Abū Ḥanīfah and his companions.'



10	‘Ā’ishah	Nasā’ī, <i>As-Sunan al-Kubrā</i> (3120)
11	Anas	Bazzār <sup>1</sup>
12	Jābir	Bazzār (4970)
13	Samurah	Bazzār (4568)
14	Ibn ‘Abbās	Bazzār (4970)
15	Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (6139)

## ٤٨ - لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ.

48. ‘Fasting while traveling is not from piety.’

Narrator	Compiler(s)
1 Jābir ibn ‘Abdillāh	Būkhārī (1946) and Muslim (1115)
2 Ka’b ibn ‘Āsim al-Ash‘arī	Aḥmad (23680) <sup>2</sup>
3 Abū Barzah al-Aslamī	Aḥmad <sup>3</sup>
4 Ibn ‘Abbās	Ṭabarānī, <i>Kabīr</i> (11447)
5 Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (6293)
6 ‘Ammār ibn Yāsir	Ṭabarānī <sup>4</sup>
7 Abu ad-Dardā’	Ṭabarānī, <i>Awsaṭ</i> (9193)

## ٤٩ - صَوْمُ يَوْمٍ عَاشُورَاءَ يُكَفِّرُ سَنَةً وَصَوْمُ يَوْمٍ عَرَفَةَ يُكَفِّرُ سَنَتَيْنِ.

49. ‘Fasting the Day of ‘Āshūrā’ atones for the sins of a year and fasting the Day of ‘Arafah atones for the sins of two years.’

Narrator	Compiler(s)
1 Abū Qatādah	Muslim (1162)
2 Qatādah ibn an-Nu‘mān	Ibn Mājah (1731)

1 Abū Yāfā, *Mu’jam* (269).2 Shāfi‘ī has related a hadith in his *Musnad* wherein the Prophet ﷺ said this hadith in a different dialect: لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ which replaces the definite article *alif lām* with *alif mīm* (p.57).3 Ṭabarānī, *Awsaṭ* (5597).4 Haythamī, *Majma’* (4929).

3	Ibn ‘Umar	Nasā’ī, <i>As-Sunan al-Kubrā</i> (2841)
4	Abū Sa’īd	Bazzār <sup>1</sup>
5	‘Ā’ishah	Aḥmad (24970)
6	Zayd ibn Arqam	Ṭabarānī, <i>Kabīr</i> (5089)
7	Sahl ibn Sa’d	Ṭabarānī, <i>Kabīr</i> (5923)

## ٥٠ - مَنْ صَامَ رَمَضَانَ وَأَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ فَكَأَنَّمَا صَامَ الدَّهْرَ.

50. ‘Whoever fasts during Ramaḍān, and then follows it up with fasting for six days in Shawwāl, it is as if he has fasted perpetually.’

Narrator	Compiler(s)
1 Abū Ayyūb	Muslim (1164)
2 Thawbān	Nasā’ī, <i>As-Sunan al-Kubrā</i> (2873) and Ibn Mājah (1715)
3 Jābir Ibn ‘Abdillāh	Aḥmad (14302)
4 Abū Hurayrah	Bazzār (8334)
5 Ibn ‘Abbās	Ṭabarānī, <i>Awsaṭ</i> (4642)
6 Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (8622)
7 Ghannām	Ṭabarānī <sup>2</sup>
8 Barā’ ibn ‘Āzib	Dāraqutnī <sup>3</sup>

## ٥١ - أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ.

51. ‘The Days of *Tashriq* are days of eating and drinking.’<sup>4</sup>

Narrator	Compiler(s)
1 Ka’b ibn Mālīk	Muslim (1142)
2 Nubayshah al-Hudhalī	Muslim (1141)

1 Ṭabarānī, *Awsaṭ* (2065).2 Haythamī, *Majma’* (5104).3 Khallāl, *Majālis* (67).

4 These are the three days following ‘Īd al-Adḥā.



- |    |                                     |                                   |
|----|-------------------------------------|-----------------------------------|
| 3  | ‘Uqbah ibn ‘Āmir                    | Ḥākim (1586)                      |
| 4  | ‘Alī                                | Ḥākim (1588)                      |
| 5  | Umm Mas‘ūd Ibn al-Ḥakam<br>az-Zurqī | Ḥākim (1588)                      |
| 6  | ‘Abdullāh ibn Ḥudhāfah as-Sahmī     | Ibn ‘Asākir (27:346) <sup>1</sup> |
| 7  | Umm al-Faḍl bint al-Ḥārith          | Ibn ‘Asākir (27:347) <sup>2</sup> |
| 8  | Abū Hurayrah                        | Ibn Mājah (1719)                  |
| 9  | Bishr ibn Suḥaym al-Fafārī          | Ibn Mājah (1720)                  |
| 10 | Sa‘d ibn Abī Waqqās                 | Aḥmad (1456)                      |
| 11 | Ibn ‘Umar                           | Aḥmad (4970)                      |
| 12 | Budayl ibn al-Warqā’                | Aḥmad (24009/15)                  |
| 13 | Ibn ‘Abbās                          | Ṭabarānī, <i>Kabīr</i> (11203)    |
| 14 | Ma‘mar ibn ‘Abdillāh al-‘Adawī      | Ṭabarānī, <i>Kabīr</i> (1093)     |
| 15 | ‘Umar ibn al-Khaṭṭāb                | Ṭabarānī, <i>Awsaṭ</i> (7236)     |
| 16 | Usāmah al-Hudhālī                   | Ṭabarānī, <i>Awsaṭ</i> (7180)     |

<sup>1</sup> Mālik (1393).

<sup>2</sup> Ṭabarānī, *Awsaṭ* (6601).

## The Book of the Hajj

٥٢ - عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً.

52. 'To make the minor pilgrimage during Ramaḍān is equivalent to Hajj.'

Narrator	Compiler(s)
1 Jābir ibn ‘Abdillāh	Būkhārī (1863) <sup>1</sup>
2 Yūsuf ibn ‘Abdillāh ibn Salām	Tirmidhī <sup>2</sup>
3 Umm Ma‘qil	Tirmidhī (939)
4 Ibn ‘Abbās	Tirmidhī (939)
5 Wahb Ibn Ḥubaysh	Tirmidhī (939)
6 Abū Ma‘qil	Tirmidhī <sup>3</sup>
8 ‘Alī	Bazzār (636)
9 Anas	Ṭabarānī, <i>Kabīr</i> (722)
10 Ibn az-Zubayr	Ṭabarānī, <i>Kabīr</i> (271)
11 ‘Urwah al-Bāriqī	Ṭabarānī, <i>Kabīr</i> (403)
12 Abū Ṭulayq	Ṭabarānī, <i>Kabīr</i> (425)
13 Aḥmadī	Baghawī and Ibn Qānī <sup>4</sup>
14 Bakr ibn Abdillāh al-Ḥuzanī (NCM)	Sā‘id ibn Manṣūr, <i>Sunan</i> <sup>4</sup>

<sup>1</sup> Būkhārī has also recorded this hadith from Ibn ‘Abbās (1782).

<sup>2</sup> Ibn Abi Shaybah (13027).

<sup>3</sup> Ibn Abi Shaybah (771).

<sup>4</sup> Abū Dāwūd has related this hadith with the Companion Ibn ‘Abbās (1990).



## The Book of Etiquette

٥٣ - الْمُسْتَشَارُ مُؤْتَمَنٌ.

53. 'The advisor is in a position of trust.'

Narrator	Compiler(s)
1 Abū Hurayrah	Tirmidhī (2822), Nasā'ī (6583), Ibn Mājah (3745) and Abū Dāwūd (5128)
2 Umm Salamah	Tirmidhī (2823)
3 Ibn 'Umar	Ḥākim (7178)
4 Abū Sa'īd	Aḥmad
5 'Alī	Ṭabarānī, <i>Awsaṭ</i> (2195)
6 Jābir ibn Samurah	Ṭabarānī, <i>Awsaṭ</i> (5879)
7 Samurah ibn Jundub	Ṭabarānī, <i>Kabīr</i> (6914)
8 Nu'mān ibn Bashīr	Ṭabarānī <sup>1</sup>
9 Abū 'l-Haytham ibn at-Tayhān	Ṭabarānī, <i>Kabīr</i> (573)
10 Ibn az-Zubayr	Ṭabarānī, <i>Kabīr</i> (302)
12 Ibn 'Abbās	Kharā'iṣī, <i>Makārim al-Akhlāq</i> (781)

٥٤ - اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

54. 'Save yourselves from the Fire even with only half a date!'

<sup>1</sup> Ṭabāwī, *Sharḥ Muḥkeil al-Āthār* (4295).



## The Book of Etiquette

٥٣ - الْمُسْتَشَارُ مُؤْتَمَنٌ.

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2 Umm Salamah	Tirmidhī (2823)
3 Ibn 'Umar	Ḥākim (7178)
4 Abū Sa'īd	Aḥmad
5 'Alī	Ṭabarānī, <i>Awsaṭ</i> (2195)
6 Jābir ibn Samurah	Ṭabarānī, <i>Awsaṭ</i> (5879)
7 Samurah ibn Jundub	Ṭabarānī, <i>Kabīr</i> (6914)
8 Nu'mān ibn Bashīr	Ṭabarānī <sup>1</sup>
9 Abū 'l-Haytham ibn at-Tayhān	Ṭabarānī, <i>Kabīr</i> (573)
10 Ibn az-Zubayr	Ṭabarānī, <i>Kabīr</i> (302)
12 Ibn 'Abbās	Kharā'itī, <i>Makārim al-Akhlāq</i> (781)

٥٤ - اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

54. 'Save yourselves from the Fire even with only half a date!'

<sup>1</sup> Ṭahāwī, *Sharḥ Mushkil al-Āthār* (4295).



Narrator	Compiler(s)
1 'Adī ibn Ḥātim	Būkhārī (1417) and Muslim (1016)
2 Ibn Ma'sūd	Aḥmad (3679)
3 'Ā'ishah	Aḥmad (25057)
4 Abū Bakr aṣ-Ṣiddīq	Bazzār (82)
5 Anas	Bazzār (6619)
6 Nu'mān ibn Bashīr	Bazzār (3226)
7 Abū Hurayrah	Bazzār (9586)
8 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (12771)
9 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (8017)
10 'Abdullāh ibn Mukhaymir	Ṭabarānī
11 Faḍālah ibn 'Ubayd	Ṭabarānī, <i>Kabīr</i> (777)
12 Ibn 'Umar	Ibn Asākir, <i>Tārīkh</i> (12454)
13 'Urwah ibn az-Zubayr (NCM)	Ibn Jarīr in his commentary on the Qur'an (19:410)
14 Qatādah (NCM)	Ibn Jarīr in his commentary on the Qur'an (19:410-411)
15 Ḥasan (NCM)	Sā'id ibn Maṣṣūr, <i>Sunan</i> <sup>1</sup>

٥٥ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ.

55. 'There is no power nor strength except with Allah,' is a treasure from the treasures of Paradise.'

Narrator	Compiler(s)
1 Abū Mūsā al-Ash'arī	Būkhārī (4205) and Muslim (2704)
2 Abū Dharr	Nasā'ī, <i>As-Sunan al-Kubrā</i> (9758) and Ibn Mājah (3825)
3 Abū Hurayrah	Ḥākim (54)
4 Zayd ibn Thābit	Ibn Abī Shaybah (136)
5 Mu'adh ibn Jabal	Ibn Abī Shaybah (35265)

<sup>1</sup> Ṭabarānī in *Kabīr* (354) has mentioned this hadith with the Companion 'Imrān ibn Ḥuṣayn.

6 Abū Ayyūb al-Anṣārī	Ibn Abī Shaybah (35262)
7 Qays ibn Sa'd ibn 'Ubādah	Bazzār (3742) and Ḥākim (7787)
8 Ḥāzim ibn Ḥarmalah	Ṭabarānī, <i>Kabīr</i> (1642)
9 Zayd Ibn Ishāq al-Anṣārī	Ṭabarānī, <i>Kabīr</i> (5151)
10 Mu'awiyah ibn Ḥaydah <sup>1</sup>	Ṭabarānī, <i>Kabīr</i> (996)
11 Faḍālah Ibn 'Ubayd	Ṭabarānī, <i>Kabīr</i> (773)
12 Abu ad-Dardā'	Ṭabarānī, <i>Du'ā'</i> (1662)
13 Anas	Abū Nu'aym
14 Abū Bakr aṣ-Ṣiddīq	Ibn 'Asākir (2168)

٥٦ - لَأَنْ يَمْتَلِيءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا.

56. 'It is better for you to fill your belly with pus than to fill it with poetry.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (6155) and Muslim (2257)
2 Ibn 'Umar	Būkhārī (6154)
3 Sa'd Ibn Abī Waqqāṣ	Muslim (2258)
4 Abū Sa'id al-Khudrī	Muslim (2259)
5 'Umar	Abū 'Uwānah <sup>2</sup>
6 Salmān al-Fārisī	Ṭabarānī, <i>Kabīr</i> (6132)
7 'Utbah Ibn 'Abd as-Sulamī	Ṭabarānī
8 Ibn Ma'sūd	Ṭabarānī (9752)
9 'Awf Ibn Mālik	Ṭabarānī, <i>Kabīr</i> (144)
10 Mālik Ibn 'Umayr	Ṭabarānī, <i>Kabīr</i> (655)
11 Abu ad-Dardā'	Ṭabarānī <sup>3</sup>
12 Jābir ibn 'Abdillāh	Abū Ya'lā (2056)
13 Ibn 'Abbās	Ibn 'Adī <sup>4</sup>

<sup>1</sup> He is the grandfather of Bahz ibn Ḥākim.

<sup>2</sup> Bazzār (247).

<sup>3</sup> Tirmidhī lists Abu ad-Dardā' among the narrators of this hadith (2851).

<sup>4</sup> Muttaqī al-Hindī, *Kanz* (8926).



Narrator	Compiler(s)
1 'Adī ibn Ḥātim	Būkhārī (1417) and Muslim (1016)
2 Ibn Mas'ūd	Aḥmad (3679)
3 'Ā'ishah	Aḥmad (25057)
4 Abū Bakr aṣ-Ṣiddīq	Bazzār (82)
5 Anas	Bazzār (6619)
6 Nu'mān ibn Bashīr	Bazzār (3226)
7 Abū Hurayrah	Bazzār (9586)
8 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (12771)
9 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (8017)
10 'Abdullāh ibn Mukhaymir	Ṭabarānī
11 Faḍālah ibn 'Ubayd	Ṭabarānī, <i>Kabīr</i> (777)
12 Ibn 'Umar	Ibn Asākir, <i>Tārīkh</i> (12454)
13 'Urwah ibn az-Zubayr (NCM)	Ibn Jarīr in his commentary on the Qur'an (19:410)
14 Qatādah (NCM)	Ibn Jarīr in his commentary on the Qur'an (19:410-411)
15 Ḥasan (NCM)	Sā'id ibn Manṣūr, <i>Sunan</i> <sup>1</sup>

٥٥- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ كُنْزٌ مِنَ كُنُوزِ الْجَنَّةِ.

55. 'There is no power nor strength except with Allah,' is a treasure from the treasures of Paradise.'

Narrator	Compiler(s)
1 Abū Mūsā al-Ash'arī	Būkhārī (4205) and Muslim (2704)
2 Abū Dharr	Nasā'ī, <i>As-Sunan al-Kubrā</i> (9758) and Ibn Mājah (3825)
3 Abū Hurayrah	Ḥākim (54)
4 Zayd ibn Thābit	Ibn Abī Shaybah (136)
5 Mu'ādh ibn Jabal	Ibn Abī Shaybah (35265)

<sup>1</sup> Ṭabarānī in *Kabīr* (354) has mentioned this hadith with the Companion 'Imrān ibn Ḥuṣayn.

6 Abū Ayyūb al-Anṣārī	Ibn Abī Shaybah (35262)
7 Qays ibn Sa'd ibn 'Ubādah	Bazzār (3742) and Ḥākim (7787)
8 Ḥāzim ibn Ḥarmalah	Ṭabarānī, <i>Kabīr</i> (1642)
9 Zayd Ibn Ishāq al-Anṣārī	Ṭabarānī, <i>Kabīr</i> (5151)
10 Mu'āwiyah ibn Ḥaydah <sup>1</sup>	Ṭabarānī, <i>Kabīr</i> (996)
11 Faḍālah Ibn 'Ubayd	Ṭabarānī, <i>Kabīr</i> (773)
12 Abu ad-Dardā'	Ṭabarānī, <i>Du'ā'</i> (1662)
13 Anas	Abū Nu'aym
14 Abū Bakr aṣ-Ṣiddīq	Ibn 'Asākir (2168)

٥٦- لَأَنْ يَمْتَلِيَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيَ شِعْرًا.

56. 'It is better for you to fill your belly with pus than to fill it with poetry.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (6155) and Muslim (2257)
2 Ibn 'Umar	Būkhārī (6154)
3 Sa'd Ibn Abī Waqqāṣ	Muslim (2258)
4 Abū Sa'id al-Khudrī	Muslim (2259)
5 'Umar	Abū 'Uwānah <sup>2</sup>
6 Salmān al-Fārisī	Ṭabarānī, <i>Kabīr</i> (6132)
7 'Utbah Ibn 'Abd as-Sulamī	Ṭabarānī
8 Ibn Mas'ūd	Ṭabarānī (9752)
9 'Awf Ibn Mālik	Ṭabarānī, <i>Kabīr</i> (144)
10 Mālik Ibn 'Umayr	Ṭabarānī, <i>Kabīr</i> (655)
11 Abu ad-Dardā'	Ṭabarānī <sup>3</sup>
12 Jābir ibn 'Abdillāh	Abū Ya'lā (2056)
13 Ibn 'Abbās	Ibn 'Adī <sup>4</sup>

<sup>1</sup> He is the grandfather of Bahz ibn Ḥākim.

<sup>2</sup> Bazzār (247).

<sup>3</sup> Tirmidhī lists Abu ad-Dardā' among the narrators of this hadith (2851).

<sup>4</sup> Muttaqī al-Hindī, *Kanz* (8926).



- |    |              |                         |
|----|--------------|-------------------------|
| 14 | ‘Ā’ishah     | Ibn ‘Adī <sup>1</sup>   |
| 15 | Ḥasan (NCM)  | Abū ‘Ubayd              |
| 16 | Sha‘bī (NCM) | Abū ‘Ubayd <sup>2</sup> |

٥٧- لَوْ كَانَ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ لَأَحَبَّ أَنْ يَكُونَ إِلَيْهِ الثَّانِي وَلَوْ  
كَانَ لَهُ الثَّانِي لَأَحَبَّ أَنْ يَكُونَ لَهُ الثَّالِثُ وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا  
الْتُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

57. 'If the son of Ādam had a valley of gold, he would love to have a second; and if he had a second, he would love to have a third. Nothing fills the son of Ādam's belly except dust, and Allah turns to whoever repents.'

Narrator	Compiler(s)
1 Anas	Bukhārī (6439)
2 Ibn az-Zubayr	Bukhārī (6438)
3 Ibn ‘Abbās	Bukhārī (6436)
4 Ubayy ibn Ka‘b	Tirmidhī (3793)
5 Buraydah	Bazzār (4433)
6 Abū Sa‘īd al-Khudri	Bazzār (3637) <sup>3</sup>
7 Samurah	Bazzār (3635) <sup>4</sup>
8 ‘Ā’ishah	Bazzār (3640) <sup>5</sup>
9 Jābir ibn Abdillāh	Aḥmad (14657) and Abū ‘Ubayd Faḍā’il
10 Zayd ibn Arqam	Aḥmad (19280) and Abū ‘Ubayd in Faḍā’il
11 Abū Mūsā al-Ash‘arī	Abū ‘Ubayd <sup>6</sup>

- 1 Ṭahāwī, *Sharḥ Ma‘ānī* (6988).
- 2 Ṭahāwī, *Sharḥ Ma‘ānī* (6989).
- 3 Haythamī, *Kashf al-Astār* (3637).
- 4 Ibid.
- 5 Ibid.
- 6 Muslim (119).

- |    |                           |                               |
|----|---------------------------|-------------------------------|
| 12 | Sa‘d ibn Abī Waqqāṣ       | Ṭabarānī, <i>Awsaṭ</i> (3473) |
| 13 | Abū Wāqid al-Laythī       | Ṭabarānī, <i>Awsaṭ</i> (2446) |
| 14 | Abū Umāmah                | Ṭabarānī, <i>Kabīr</i> (7970) |
| 15 | Ka‘b ibn ‘Iyāḍ al-Ash‘arī | Ṭabarānī, <i>Kabīr</i> (406)  |

٥٨- إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ..

58. 'Indeed, one of you does the deeds of the people of Paradise. . .'<sup>1</sup>

Narrator	Compiler(s)
1 Ibn Mas‘ūd	Būkhārī (3208) and Muslim (2463)
2 Anas	Būkhārī <sup>2</sup>
3 Sahl ibn Sa‘d	Būkhārī (6607)
4 Ḥudhayfah ibn Usayd	Muslim (2645) <sup>3</sup>
5 Abū Hurayrah	Muslim (2651)
6 ‘Alī	Ṭabarānī <sup>4</sup>
7 Ibn ‘Umar <sup>5</sup>	Ṭabarānī, <i>Awsaṭ</i> (8801)
8 Aktham ibn Abī ‘l-Jawn	Ṭabarānī, <i>Kabīr</i> (872)
9 ‘Ā’ishah	Aḥmad (24762)
10 Ibn ‘Umar	Bazzār <sup>6</sup>
11 ‘Urs ibn ‘Umayrah	Bazzār <sup>7</sup>
12 Jābir	Firyābī, <i>Tārīkh</i> <sup>8</sup>
13 Abū Dharr	Firyābī, <i>Tārīkh</i> <sup>9</sup>

- 1 See appendix for a variation of the hadith.
- 2 Aḥmad (13695).
- 3 Muslim quotes a hadith from Ḥudhayfah which contains the same basic meaning of destiny but it is not this same hadith.
- 4 Ibn ‘Abd al-Barr, *Jāmi‘* (1881).
- 5 Ṭabarānī has related a variation of this hadith from ‘Abdullāh ibn ‘Amr in the reference above.
- 6 Lālakā‘ī, *Sharḥ Uṣūl I’tiqād* (1088).
- 7 Ṭabarānī, *Ṣaghīr* (512).
- 8 Firyābī, *Qadr* (143). Jābir's hadith has a smillar meaning.
- 9 Firyābī, *Qadr* (123). Abū Dharr's hadith has a smillar meaning.



- |    |                        |                              |
|----|------------------------|------------------------------|
| 14 | Rabāḥ al-Lakhmī        | Ibn Marduwayh, <i>Tafsīr</i> |
| 15 | Mālik ibn al-Ḥuwayrith | Abū Nu'aym, <i>Ṭibb</i>      |
| 16 | Ibn 'Abbās             | Mulakhkhaṣ, <i>Fawā'id</i>   |

٥٩- كُلُّ مَعْرُوفٍ صَدَقَةٌ.

59. 'Every act of courtesy is an act of charity.'

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Būkhārī (6021)
2 Ḥudhayfah	Būkhārī, <i>Al-Adab al-Mufrad</i> (233)
3 'Abdullāh ibn Zayd al-Khaṭmī <sup>1</sup>	Būkhārī, <i>Al-Adab al-Mufrad</i> (231)
4 Ibn Ma'sūd	Ṭabarānī, <i>Awsaṭ</i> (9044)
5 Nubayṭ ibn Shurayṭ	Ṭabarānī, <i>Ṣaghīr</i> (64)
6 Ibn Ma'sūd al-Anṣārī	Ṭabarānī, <i>Kabīr</i> (639)
7 Thābit's father	Ṭabarānī, <i>Kabīr</i> (964)
8 Abū Mālik al-Ashja'ī's father	Ṭabarānī, <i>Kabīr</i> (8200)

٦٠- نَزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَفٍ.

60. 'The Qur'an was revealed on seven letters.'<sup>2</sup>

Narrator	Compiler(s)
1 Ibn 'Umar <sup>3</sup>	[Būkhārī (2419) and Muslim (818)]
2 'Uthmān	
3 Ubayy ibn Ka'b	[Muslim (820)]
4 Anas	[Aḥmad (21132)]
5 Ḥudhayfah ibn al-Yamān	[Bazzār (2908) and Aḥmad (23273)]
6 Zayd ibn Arqam	
7 Samurah ibn Jundub	[Aḥmad (20179)]

<sup>1</sup> Aḥmad and others have 'Abdullāh ibn Yazīd al-Khaṭmī (18741).

<sup>2</sup> See appendix for a variation of the hadith.

<sup>3</sup> Būkhārī quotes the hadith from 'Umar ibn al-Khaṭṭab.

- |    |                         |                                   |
|----|-------------------------|-----------------------------------|
| 8  | Sulaymān ibn Ṣard       | [Aḥmad (21149)]                   |
| 9  | Ibn 'Abbās              | [Būkhārī (4991) and Muslim (819)] |
| 10 | Ibn Ma'sūd              | [Bazzār (2081)]                   |
| 11 | 'Abd ar-Raḥmān ibn 'Awf |                                   |
| 12 | 'Umar ibn Abī Salamah   | [Ṭabarānī, <i>Kabīr</i> (8296)]   |
| 13 | 'Amr ibn al-Āṣ          | [Aḥmad (17819)]                   |
| 14 | Mu'adh ibn Jabal        | [Ṭabarānī, <i>Kabīr</i> (312)]    |
| 15 | Hishām ibn al-Ḥakam     |                                   |
| 16 | Abū Bakrah              | [Bazzār (3622) and Aḥmad (20425)] |
| 17 | Abū Jahm <sup>1</sup>   | [Aḥmad (17542)]                   |
| 18 | Abū Sa'īd al-Khudrī     | [Ṭabarānī, <i>Awsaṭ</i> (6033)]   |
| 19 | Abū Ṭalhah al-Anṣārī    |                                   |
| 20 | Abū Hurayrah            | [Bazzār (8010) and Aḥmad (7989)]  |
| 21 | Umm Ayyūb               | [Aḥmad (27443)]                   |

٦١- قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثُ الْقُرْآنِ.

61. '[The chapter:] Say: He is Allah, the One, amounts to a third of the Qur'an.'

Narrator	Compiler(s)
1 Abū Sa'īd	Būkhārī (5013)
2 Abu ad-Dardā <sup>2</sup>	Muslim (811)
3 Abū Hurayrah	Muslim (812)
4 Abū Ayyūb	Tirmidhī and Nasā'ī, <i>As-Sunan al-Kubrā</i> (10455)
5 Abū Ma'sūd	Nasā'ī, <i>As-Sunan al-Kubrā</i> (10411); and Ibn Mājah (3789)
6 Ubayy Ibn Ka'b	Aḥmad <sup>2</sup>
7 Ibn 'Umar	Aḥmad <sup>3</sup>

<sup>1</sup> Aḥmad has quoted it from Abū Juhaym.

<sup>2</sup> Nasā'ī, *As-Sunan al-Kubrā* (10453).

<sup>3</sup> Ṭabarānī, *Awsaṭ* (186).



- |    |   |  |
|----|---|--|
| 8  | Umm Kulthūm bint 'Uqbah<br>ibn Abī Mu'ayṭ | Aḥmad (27274)                                |
| 9  | Anas                                      | Abū Ya'lā (4118)                             |
| 10 | Jābir ibn 'Abdillāh                       | Bazzār <sup>1</sup>                          |
| 11 | Sa'd ibn Abī Waqqāṣ <sup>2</sup>          | Ṭabarānī <sup>3</sup>                        |
| 12 | Ibn 'Umar                                 | Ṭabarānī, <i>Awsaṭ</i> (186)                 |
| 13 | Ibn Mas'ūd                                | Ṭabarānī, <i>Awsaṭ</i> (741)                 |
| 14 | Mu'adh ibn Jabal                          | Ṭabarānī, <i>Kabīr</i> (223)                 |
| 15 | Ibn 'Abbās                                | Abū 'Ubayd, <i>Faḍā'il al-Qur'ān</i> (p.268) |
| 16 | Qatādah ibn an-Nu'mān                     | Bayhaqī, <i>Sunan</i> <sup>4</sup>           |

٦٢ - الْمَرْءُ مَعَ مَنْ أَحَبَّ.

62. 'A person is with whom he loves.'

Narrator	Compiler(s)
1 Abū Mūsā	Būkhārī (6170) and Muslim (2641)
2 Ṣafwān ibn 'Assāl	Tirmidhī (2387)
3 Jābir Ibn 'Abdillāh	Aḥmad (1054)
4 'Abdullāh ibn Mas'ūd	Aḥmad (3718)
5 'Alī	Bazzār (746)
6 Abū Qatādah	Ṭabarānī, <i>Awsaṭ</i> (107)
7 Abū Sarīḥah	Ṭabarānī, <i>Kabīr</i> (3061)
8 'Abdullāh ibn Yazīd al-Khaṭmī	Ṭabarānī <sup>5</sup>
9 Ṣafwān ibn Qudāmah	Ṭabarānī, <i>Awsaṭ</i> (2001)
10 'Urwah ibn Muḍarris aṭ-Ṭā'ī	Ṭabarānī, <i>Awsaṭ</i> (2206)
11 Mu'adh ibn Jabal	Ṭabarānī, <i>Kabīr</i> (138)
12 Abū Umāmah al-Bāhilī	Ṭabarānī, <i>Awsaṭ</i> (6620)

<sup>1</sup> Haythamī, *Kaṣṣf al-Astār* (2299).

<sup>2</sup> Ṭabarānī has related this hadith from Sa'd ibn Mālik in *Ṣaḡhīr* (165) and so has Bazzār (1211).

<sup>3</sup> Haythamī, *Majma'* (11540).

<sup>4</sup> Bayhaqī, *Shu'ab* (2302).

<sup>5</sup> Haythamī in *Majma'* (18026).

٦٣ - مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي.

63. 'Whoever has seen me in a dream has surely seen me, for Satan cannot take my form.'

Narrator	Compiler(s)
1 Anas	Būkhārī (6994) and Muslim (6994)
2 Abū Sā'id	Būkhārī (6997) and Muslim (6997)
3 Abū Qatādah	Būkhārī (6995) and Muslim (2267)
4 Abū Hurayrah	Būkhārī (110) and Muslim (2266)
5 Jābir	Muslim (2268)
6 Ibn Mas'ūd	Tirmidhī (2276)
7 Ibn 'Abbās	Ibn Mājah (3905)
8 Abū Juḥayfah	Ibn Mājah (3904)
9 Abū Qatādah	Aḥmad (22606)
10 Abū Mālik al-Ashja'ī	Aḥmad (15880)
11 Abū Sā'id	Ṭabarānī, <i>Awsaṭ</i> (3026)
12 Ibn 'Amr	Ṭabarānī, <i>Awsaṭ</i> (608)
13 Abū Bakrah	Ṭabarānī <sup>1</sup>
14 Mālik ibn 'Abdillāh al-Kaṭṭāmī	Ṭabarānī, <i>Kabīr</i> (660)
15 Ṭāriq ibn Ashyam al-Ashja'ī	Būkhārī, <i>Tārikh</i> (3113)

٦٤ - الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

64. 'The true dream is a part from the forty-six parts of prophecy.' There are variant narrations in which 'fifty parts,' 'seventy parts' and 'forty parts' are mentioned.

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (6988)
2 Ibn 'Abbās	Aḥmad (2894)
3 Ibn 'Umar	Aḥmad (4678)
4 'Abdullāh ibn 'Amr	Aḥmad (7044)

<sup>1</sup> Ibn Kathīr, *Jāmi' al-Masānīd* (11655).



5	Jābir	Aḥmad (14681)
6	‘Abbās ibn ‘Abd al-Muṭṭalib	Ṭabarānī, <i>Awsaṭ</i> (5812)
7	Samurah	Ṭabarānī, <i>Kabīr</i> (7057)
8	Ibn Mas‘ūd	Ṭabarānī, <i>Ṣaghīr</i> (928)
9	Anas	Ṭabarānī, <i>Awsaṭ</i> (5891)
10	‘Awf ibn Mālik	Bazzār (2743)
11	‘Ubādah Ibn Ṣāmit	Abū Dāwūd (5018)

٦٥ - لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ.

65. 'It is not permissible for a Muslim to avoid his brother for more than three days.'

Narrator	Compiler(s)
1 Anas	Būkhārī (6076) and Muslim (2558)
2 Abū Ayyūb al-Anṣārī	Būkhārī (6077) and Muslim (2560)
3 Sa‘d ibn Abī Waqqāṣ	Aḥmad (1589)
4 Hishām ibn ‘Āmir	Aḥmad (16257)
5 Ibn ‘Abbās	Ṭabarānī, <i>Awsaṭ</i> (3030)
6 Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (7032)
7 Ibn Mas‘ūd	Ṭabarānī, <i>Awsaṭ</i> (2610)
8 Abū Hurayrah	Abū Dāwūd (4912)
9 ‘Ā’ishah	Abū Dāwūd (4913)

٦٦ - الدُّنْيَا خَضِرَةٌ حُلْوَةٌ.

66. 'The world is lush and sweet.'

Narrator	Compiler(s)
1 Ḥakīm ibn Ḥizām	Būkhārī (1472) and Muslim (1035)
2 Abū Sa‘īd	Būkhārī (1465) and Muslim (1052)

<sup>1</sup> This is in the case of him not having a legislated excuse such as open sinfulness or heresy.

3	Khawlah bint Qays	Tirmidhī (2374)
4	Zayd ibn Thābit	Ṭabarānī, <i>Kabīr</i> (4872)
5	Ibn ‘Amrah <sup>1</sup>	Ṭabarānī (850)
6	‘Abd ar-Raḥmān ibn Abī Samurah	Ṭabarānī <sup>2</sup>
7	Abū Bakrah	Ṭabarānī <sup>3</sup>
8	Abū Hurayrah	Ṭabarānī <sup>4</sup>
9	Umm Salamah	Ṭabarānī, <i>Awsaṭ</i> (8359)
10	Maymūnah	Ṭabarānī, <i>Kabīr</i> (58)
11	‘Amrah bint al-Ḥārith	Ṭabarānī, <i>Kabīr</i> (850)
12	Anas	Bazzār (6396)
13	‘Ā’ishah	Bazzār <sup>5</sup>

٦٧ - مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

67. 'No mercy will be had on he who has no mercy.'

Narrator	Compiler(s)
1 Jarīr al-Bajalī	Būkhārī (6013) and Muslim (2319)
2 Abū Hurayrah	Būkhārī (5997) and Muslim (2318)
3 Abū Sa‘īd	Aḥmad (11362)
4 Jarīr	Ṭabarānī, <i>Awsaṭ</i> (1713)
5 Ibn ‘Umar	Ṭabarānī, <i>Kabīr</i> (13488)
6 Ibn Mas‘ūd	Ṭabarānī, <i>Ṣaghīr</i> (281)
7 Ash‘ath ibn Qays	Ṭabarānī (6188)
8 Mu‘āwiyah ibn Ḥaydah	Ṭabarānī, <i>Awsaṭ</i> (4168)
9 ‘Imrān ibn Ḥuṣayn	Bazzār (3562)

<sup>1</sup> Ṭabarānī quotes this hadith from ‘Amr’s nephew, Muḥammad ibn ‘Abd ar-Raḥmān ibn al-Ḥārith ibn Abī Ḍirār, who relates it from ‘Amrah.

<sup>2</sup> Haythamī, *Majma‘* (17803).

<sup>3</sup> Haythamī, *Majma‘* (17807).

<sup>4</sup> Haythamī, *Majma‘* (17810).

<sup>5</sup> Haythamī, *Majma‘* (17809).

This hadith has also been related from Mu‘āwiyah, as recorded by Ṭabarānī, *Kabīr* (816).



5	Jābir	Aḥmad (14681)
6	‘Abbās ibn ‘Abd al-Muṭṭalib	Ṭabarānī, <i>Awsaṭ</i> (5812)
7	Samurah	Ṭabarānī, <i>Kabīr</i> (7057)
8	Ibn Mas‘ūd	Ṭabarānī, <i>Ṣaghīr</i> (928)
9	Anas	Ṭabarānī, <i>Awsaṭ</i> (5891)
10	‘Awf ibn Mālīk	Bazzār (2743)
11	‘Ubādah Ibn Ṣāmit	Abū Dāwūd (5018)

٦٥- لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ.

65. 'It is not permissible for a Muslim to avoid his brother for more than three days.'

Narrator	Compiler(s)
1 Anas	Būkhārī (6076) and Muslim (2558)
2 Abū Ayyūb al-Anṣārī	Būkhārī (6077) and Muslim (2560)
3 Sa‘d ibn Abī Waqqāṣ	Aḥmad (1589)
4 Hishām ibn ‘Āmir	Aḥmad (16257)
5 Ibn ‘Abbās	Ṭabarānī, <i>Awsaṭ</i> (3030)
6 Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (7032)
7 Ibn Mas‘ūd	Ṭabarānī, <i>Awsaṭ</i> (2610)
8 Abū Hurayrah	Abū Dāwūd (4912)
9 ‘Ā’ishah	Abū Dāwūd (4913)

٦٦- الدُّنْيَا خَضِرَةٌ حُلْوَةٌ.

66. 'The world is lush and sweet.'

Narrator	Compiler(s)
1 Ḥakīm ibn Ḥizām	Būkhārī (1472) and Muslim (1035)
2 Abū Sa‘īd	Būkhārī (1465) and Muslim (1052)

<sup>1</sup> This is in the case of him not having a legislated excuse such as open sinfulness or heresy.

3	Khawlah bint Qays	Tirmidhī (2374)
4	Zayd ibn Thābit	Ṭabarānī, <i>Kabīr</i> (4872)
5	Ibn ‘Amrah <sup>1</sup>	Ṭabarānī (850)
6	‘Abd ar-Raḥmān ibn Abī Samurah	Ṭabarānī <sup>2</sup>
7	Abū Bakrah	Ṭabarānī <sup>3</sup>
8	Abū Hurayrah	Ṭabarānī <sup>4</sup>
9	Umm Salamah	Ṭabarānī, <i>Awsaṭ</i> (8359)
10	Maymūnah	Ṭabarānī, <i>Kabīr</i> (58)
11	‘Amrah bint al-Ḥārith	Ṭabarānī, <i>Kabīr</i> (850)
12	Anas	Bazzār (6396)
13	‘Ā’ishah	Bazzār <sup>5</sup>

٦٧- مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

67. 'No mercy will be had on he who has no mercy.'

Narrator	Compiler(s)
1 Jarīr al-Bajalī	Būkhārī (6013) and Muslim (2319)
2 Abū Hurayrah	Būkhārī (5997) and Muslim (2318)
3 Abū Sa‘īd	Aḥmad (11362)
4 Jarīr	Ṭabarānī, <i>Awsaṭ</i> (1713)
5 Ibn ‘Umar	Ṭabarānī, <i>Kabīr</i> (13488)
6 Ibn Mas‘ūd	Ṭabarānī, <i>Ṣaghīr</i> (281)
7 Ash‘ath ibn Qays	Ṭabarānī (6188)
8 Mu‘āwiyah ibn Ḥaydah	Ṭabarānī, <i>Awsaṭ</i> (4168)
9 ‘Imrān ibn Ḥuṣayn	Bazzār (3562)

<sup>1</sup> Ṭabarānī quotes this hadith from ‘Amr’s nephew, Muḥammad ibn ‘Abd ar-Raḥmān ibn al-Ḥārith ibn Abī Dirār, who relates it from ‘Amrah.

<sup>2</sup> Haythamī, *Majma‘* (17803).

<sup>3</sup> Haythamī, *Majma‘* (17807).

<sup>4</sup> Haythamī, *Majma‘* (17810).

<sup>5</sup> Haythamī, *Majma‘* (17809).

This hadith has also been related from Mu‘āwiyah, as recorded by Ṭabarānī, *Kabīr* (816).



٦٨ - حَدِيثُ الْقَبْضَتَيْنِ فِي ذُرِّيَةِ آدَمَ، حَدِيثُ يَوْمِ الْمِيثَاقِ: هُوَ لَا فِي الْجَنَّةِ وَلَا أُبَالِي.

68. The hadith of the two handfuls of the progeny of Ādam, on the day of the Pledge [when it will be said], 'These are in Paradise and I do not care.'<sup>1</sup>

Narrator	Compiler(s)
1 Anas	Bazzār <sup>2</sup>
2 'Umar	Mālik (3337), Tirmidhī (3075), Abū Dāwūd (4703) and Ḥākim
3 'Alī	Firyābī in <i>Qadr</i> (35) <sup>3</sup>

٦٩ - مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

69. 'What is between my house and my pulpit is a garden from the gardens of Paradise.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (1109) and Muslim (1391)
2 'Abdullāh ibn Zayd al-Māzinī	Muslim (1390) [and Būkhārī (1195)]
3 Jābir ibn 'Abdillāh	Ibn 'Asākir (2646)
4 Abū Bakr aṣ-Ṣiddiq	Abū Bakr ash-Shāfi'ī, <i>Fawā'id</i> (106); and Ibn 'Asākir (9770) <sup>4</sup>

<sup>1</sup> See appendix for a variation of the hadith.

<sup>2</sup> Abū Yā'la al-Muṣīlī (3422).

<sup>3</sup> This hadith has also been related by Mu'adh ibn Jabal in Aḥmad (22077); Abū Mūsā in Firyābī (35); 'Abdullāh ibn 'Amr in Bayhaqī, *Asmā'* (713); Abū Bakr aṣ-Ṣiddiq in Bayhaqī, *Qaḍā'* (462); Abū Sa'īd in Ibn Khuzaymah, *Tawhīd* 1:186; Ibn 'Umar in Bazzār (5833); Abū ad-Dardā in Aḥmad (27488); Abū Qatādah as-Sulamī in Aḥmad (17660); and Hishām ibn Ḥakīm ibn Hizām in Ṭabarānī, *Kabīr* (434).

<sup>4</sup> This hadith has also been related by Abū Sa'īd in Aḥmad (11003); 'Alī in Tirmidhī (3915); Umm Salamah in Nasā'ī, *As-Sunan al-Kubrā* (4276); 'Umar in Abū Nu'aym, *Hilyah*, 3:264; his son Ibn 'Umar in Ṭahāwī, *Sharḥ Mushkil al-Āthār* (2873); Zubayr ibn al-'Awwām in Ṭabarānī, *Awsaṭ* (6444); and Sahl ibn Sa'd in Bayhaqī, *As-Sunan al-Kubrā* (10288).

٧٠ - إِنَّ مِنَ الشَّعْرِ لِحِكْمَةٍ.

70. 'Indeed some poetry most certainly contains wisdom.'

Narrator	Compiler(s)
1 Ubayy Ibn Ka'b	Būkhārī (6145), Aḥmad (15786), Abū Dāwūd (5010) and Ibn Mājah (3755)
2 Buraydah ibn al-Ḥaṣīb	Abū Dāwūd (5012)
3 Ibn Ma'sūd	Tirmidhī (2844)
4 Ibn 'Abbās	Tirmidhī (2845), Ibn Mājah (3756) and Bayhaqī, <i>As-Sunan al-Kubrā</i> (21100)
5 Anas	Ṭabarānī, <i>Kabīr</i> (756)
6 Abū Bakrah	Ṭabarānī, <i>Awsaṭ</i> (8304)
7 'Amr ibn al-'Awf al-Muzanī	Ṭabarānī, <i>Awsaṭ</i> (9091) <sup>1</sup>

٧١ - مَنْ عَادَ مَرِيضًا خَاصَ فِي الرَّحْمَةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ.

71. 'Whoever visits a sick person dives into mercy until he sits, and when he sits, mercy is showered on him.'

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Aḥmad (14260)
2 Anas	Aḥmad (13673)
3 Ka'b ibn Mālik	Aḥmad (15797)
4 Abū Umāmah	Aḥmad (22309)
5 'Abd ar-Raḥmān ibn 'Awf	Ṭabarānī <sup>2</sup>
6 'Amr ibn Ḥazm	Ṭabarānī, <i>Awsaṭ</i> (5296)
7 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (11481)

<sup>1</sup> This hadith has also been related by 'Ā'ishah in Bazzār (117) and 'Abd ar-Raḥmān ibn al-Aswad ibn 'Abd Yaghūth in Bayhaqī, *As-Sunan al-Kubrā* (21098).

<sup>2</sup> Haythamī, *Majma'* (3769).



٦٨ - حَدِيثُ الْقَبْضَتَيْنِ فِي ذُرِّيَةِ آدَمَ، حَدِيثُ يَوْمِ الْمِيثَاقِ: هُوَ لَا فِي الْجَنَّةِ وَلَا أُنَالِي.

68. The hadith of the two handfuls of the progeny of Ādam, on the day of the Pledge [when it will be said], 'These are in Paradise and I do not care.'<sup>1</sup>

Narrator	Compiler(s)
1 Anas	Bazzār <sup>2</sup>
2 'Umar	Mālik (3337), Tirmidhī (3075), Abū Dāwūd (4703) and Ḥākim
3 'Alī	Firyābī in Qadr (35) <sup>3</sup>

٦٩ - مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

69. 'What is between my house and my pulpit is a garden from the gardens of Paradise.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (1109) and Muslim (1391)
2 'Abdullāh ibn Zayd al-Māzinī	Muslim (1390) [and Būkhārī (1195)]
3 Jābir ibn 'Abdillāh	Ibn 'Asākir (2646)
4 Abū Bakr aṣ-Ṣiddīq	Abū Bakr ash-Shāfi'ī, <i>Fawā'id</i> (106); and Ibn 'Asākir (9770) <sup>4</sup>

<sup>1</sup> See appendix for a variation of the hadith.

<sup>2</sup> Abū Ya'fā al-Mūṣilī (3422).

<sup>3</sup> This hadith has also been related by Mu'adh ibn Jabal in Aḥmad (22077); Abū Mūsā in Firyābī (35); 'Abdullāh ibn 'Amr in Bayhaqī, *Asmā'* (713); Abū Bakr aṣ-Ṣiddīq in Bayhaqī, *Qadrā'* (462); Abū Sa'īd in Ibn Khuzaymah, *Tawhīd* 1:186; Ibn 'Umar in Bazzār (5833); Abū ad-Dardā' in Aḥmad (27488); Abū Qatādah as-Sulamī in Aḥmad (17660); and Hishām ibn Ḥakīm ibn Ḥizām in Ṭabarānī, *Kabīr* (434).

<sup>4</sup> This hadith has also been related by Abū Sa'īd in Aḥmad (11003); 'Alī in Tirmidhī (3915); Umm Salamah in Naṣā'ī, *As-Sunan al-Kubrā* (4276); 'Umar in Abū Nu'aym, *Hilyah*, 3:264; his son Ibn 'Umar in Ṭahāwī, *Sharḥ Mushkil al-Āthār* (2873); Zubayr ibn al-'Awwām in Ṭabarānī, *Awsaṭ* (6444); and Sahl ibn Sa'd in Bayhaqī, *As-Sunan al-Kubrā* (10288).

٧٠ - إِنَّ مِنَ الشَّعْرِ لِحِكْمَةً.

70. 'Indeed some poetry most certainly contains wisdom.'

Narrator	Compiler(s)
1 Ubayy Ibn Ka'b	Būkhārī (6145), Aḥmad (15786), Abū Dāwūd (5010) and Ibn Mājah (3755)
2 Buraydah ibn al-Ḥaṣīb	Abū Dāwūd (5012)
3 Ibn Ma'sūd	Tirmidhī (2844)
4 Ibn 'Abbās	Tirmidhī (2845), Ibn Mājah (3756) and Bayhaqī, <i>As-Sunan al-Kubrā</i> (21100)
5 Anas	Ṭabarānī, <i>Kabīr</i> (756)
6 Abū Bakrah	Ṭabarānī, <i>Awsaṭ</i> (8304)
7 'Amr ibn al-'Awf al-Muzanī	Ṭabarānī, <i>Awsaṭ</i> (9091) <sup>1</sup>

٧١ - مَنْ عَادَ مَرِيضًا خَاصَّ فِي الرَّحْمَةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ.

71. 'Whoever visits a sick person dives into mercy until he sits, and when he sits, mercy is showered on him.'

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Aḥmad (14260)
2 Anas	Aḥmad (13673)
3 Ka'b ibn Mālik	Aḥmad (15797)
4 Abū Umāmah	Aḥmad (22309)
5 'Abd ar-Raḥmān ibn 'Awf	Ṭabarānī <sup>2</sup>
6 'Amr ibn Ḥazm	Ṭabarānī, <i>Awsaṭ</i> (5296)
7 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (11481)

<sup>1</sup> This hadith has also been related by 'Ā'ishah in Bazzār (117) and 'Abd ar-Raḥmān ibn al-Aswad ibn 'Abd Yaghūth in Bayhaqī, *As-Sunan al-Kubrā* (21098).

<sup>2</sup> Haythamī, *Majma'* (3769).



- |    |                   |   |
|----|-------------------|---|
| 8  | Ṣafwān ibn ʿAssāl | Ṭabarānī, <i>Kabīr</i> (7389)                   |
| 9  | Abu ad-Dardāʾ     | Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i><br>(2221) |
| 10 | Abū Hurayrah      | Ṭabarānī, <i>Awsat</i> (2205)                   |

٧٢- اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا.

72. 'O Allah, bless the mornings for my community!'

Narrator	Compiler(s)
1 Abū Hurayrah	Ibn Mājah (2237)
2 Anas	Bazzār (7523)
3 Ibn ‘Abbās	Bazzār (5242)
4 Jābir ibn ‘Abdillāh	Ṭabarānī, <i>Awsaṭ</i> (996)
5 Ibn ‘Umar	Ṭabarānī, <i>Awsaṭ</i> (3312)
6 Ibn Mas‘ūd	Ṭabarānī, <i>Kabīr</i> (10490)
7 ‘Abdullāh ibn Salām	Ṭabarānī, <i>Kabīr</i> (367)
8 ‘Imrān ibn Ḥuṣayn	Ṭabarānī, <i>Awsaṭ</i> (5751)
9 Ka‘b ibn Mālīk	Ṭabarānī, <i>Kabīr</i> (156)
10 Nawwās ibn Sam‘ān	Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i> (458)
11 Nubayṭ ibn Shurayṭ	Ṭabarānī <sup>2</sup>
12 Abū Bakrah	Ṭabarānī, <i>Awsaṭ</i> (2975)
13 ‘Ā’ishah	Ṭabarānī, <i>Awsaṭ</i> (4829)

٧٣- مَنْ غَشَّ فَلَيْسَ مِنَّا.

73. 'Whoever deceives is not from us.'

There is a variant wording in which he [卐] says, 'Whoever deceives

1 Some variations specify: 'O Allah, bless the mornings for my community on Thursdays.'

2 Qaḍā'ī, *Musnad ash-Shihāb* (1494).

us.' In most of the paths of transmission the reason he says this is because he saw some (supposedly dry) food in the market that was damp on the inside.

	<i>Narrator</i>	<i>Compiler(s)</i>
1	Abū Hurayrah	Būkhārī and Muslim (164)
2	Ibn 'Umar	Aḥmad (5113)
3	Abū Burdah ibn Dīnār <sup>1</sup>	Aḥmad (15833)
4	Anas	Ṭabarānī, <i>Awsaṭ</i> (3773)
5	Barā' ibn 'Āzib	Ṭabarānī, <i>Awsaṭ</i> (4203)
6	Ḥudhayfah	Ṭabarānī, <i>Awsaṭ</i> (993)
7	Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (11553)
8	Ibn Ma'sūd	Ṭabarānī, <i>Ṣaghīr</i> (738)
9	Qays ibn Abī Gharazah	Ṭabarānī, <i>Kabīr</i> (921)
10	Abū Mūsā	Ṭabarānī, <i>Awsaṭ</i> (4238)
11	'Ā'ishah	Bazzār <sup>2</sup>
12	Hārith ibn Suwayd	Hākīm (2156)

٧٤ - مَنْ بَاعَ عَقَارًا وَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ لَمْ يُبَارِكْ لَهُ فِيهِ.

74. 'Whoever sells land for higher than the value of its like will not receive any blessing in it.'

	<i>Narrator</i>	<i>Compiler(s)</i>
1	Ḥudhayfah ibn al-Yamān	Ibn Mājah (2491)
2	Sā'id ibn Ḥurayth	Ibn Mājah (2490)
3	Sā'id ibn Zayd	Aḥmad (1650)
4	ʿImrān ibn Ḥuṣayn	Aḥmad (20002)
5	ʿAmr ibn Ḥurayth	Ṭabarānī, <i>Kabīr</i> (5526)
6	Maʿqal ibn Yasar	Ṭabarānī, <i>Awsat</i> (8586)
7	Abū Dharr	Ṭabarānī, <i>Awsat</i> (7108)

<sup>1</sup> Ahmad lists the Companion as Abū Burdah ibn Niyār.

2 Haythamī, *Majmaʿ* (6340).



٧٥ - الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ.

75. 'The believer eats for one stomach, while the disbeliever eats as if for seven.'

Narrator	Compiler(s)
1 Ibn 'Umar	Būkhārī (5393) and Muslim (2060)
2 Abū Hurayrah	Būkhārī (5396) and Muslim (2063)
3 Abū Naḍrah <sup>1</sup>	Aḥmad (27226)
4 Naḍlah ibn 'Amr al-Ghifārī	Aḥmad (18962)
5 A man from Juḥaynah	Aḥmad (23135)
6 Maymūnah bint al-Ḥārith	Aḥmad (26845)
7 Anas	Ṭabarānī, <i>Awsaṭ</i> (899)
8 Samurah ibn Jundub	Ṭabarānī, <i>Kabīr</i> (6959)
9 Sakīn aḍ-Ḍamrī	Ṭabarānī <sup>2</sup>
10 Jahjāh al-Ghifārī	Ṭabarānī, <i>Kabīr</i> (2152)
11 Ibn az-Zubayr	Ṭabarānī, <i>Awsaṭ</i> (7689)
12 Ibn 'Amr	Ṭabarānī, <i>Kabīr</i> (14682)
13 Abū Sa'īd	Ṭabarānī, <i>Awsaṭ</i> (3888)
14 Abū Mūsā	Ṭabarānī <sup>3</sup>

٧٦ - الظُّلُمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

76. 'Oppression is gloom on the Day of Resurrection.'

Narrator	Compiler(s)
1 Ibn 'Umar	Būkhārī (2447) and Muslim (2579)
2 Ibn 'Amr	Ḥākim (26)
3 Abū Hurayrah	Ḥākim (27) <sup>4</sup>
4 Miṣwar ibn Makhramah	Ṭabarānī, <i>Awsaṭ</i> (6587)

1 Aḥmad lists the Companion as Abū Baṣrah.  
2 Ibn Khuzaymah (3064).  
3 Muslim (185).  
4 Bazzār (8481).

5 Mu'adh ibn Jabal Ṭabarānī, *Awsaṭ* (3340)  
6 Hirmās ibn Ziyād Ṭabarānī, *Kabīr* (538)<sup>1</sup>

٧٧ - لَنْ يُدْخَلَ أَحَدَكُمْ الْجَنَّةَ عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ.

77. 'Deeds will not get any of you into Paradise.' The Companions asked, 'Not even you, O Messenger of Allah?' He replied, 'Not even me, unless Allah envelops me with His mercy.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (5673) and Muslim (2816)
2 Abū Sa'īd	Aḥmad (11486)
3 Sharik ibn Ṭarīf	Ṭabarānī
4 Usāmah ibn Sharik	Ṭabarānī, <i>Kabīr</i> (493)
5 Asad ibn Kurz	Ṭabarānī, <i>Kabīr</i> (1001)
6 Abū Mūsā	Ṭabarānī <sup>2</sup>
7 Sharik ibn Ṭariq	Bazzār <sup>3</sup>

٧٨ - الْحَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ.

78. 'Good will remain harnessed to the brow of the steed until the Day of Resurrection.'

Narrator	Compiler(s)
1 Ibn 'Umar	Būkhārī (2849) and Muslim (96)
2 Abū Hurayrah	Būkhārī and Muslim (26)
3 Anas	Būkhārī (2851) and Muslim (100)
4 'Urwah al-Bāriqī	Būkhārī (2850) and Muslim (98)

1 This hadith has also been related by Jābir ibn 'Abdillāh in Aḥmad (14461).  
2 Bazzār (3121).  
3 Ṭabarānī, *Kabīr* (7218).



٧٥ - الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ.

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Narrator	Compiler(s)
1 Ibn 'Umar	Būkhārī (5393) and Muslim (2060)
2 Abū Hurayrah	Būkhārī (5396) and Muslim (2063)
3 Abū Naḍrah <sup>1</sup>	Aḥmad (27226)
4 Naḍlah ibn 'Amr al-Ghifārī	Aḥmad (18962)
5 A man from Juhaynah	Aḥmad (23135)
6 Maymūnah bint al-Ḥārith	Aḥmad (26845)
7 Anas	Ṭabarānī, <i>Awsaṭ</i> (899)
8 Samurah ibn Jundub	Ṭabarānī, <i>Kabīr</i> (6959)
9 Sakīn aḍ-Ḍamrī	Ṭabarānī <sup>2</sup>
10 Jahjah al-Ghifārī	Ṭabarānī, <i>Kabīr</i> (2152)
11 Ibn az-Zubayr	Ṭabarānī, <i>Awsaṭ</i> (7689)
12 Ibn 'Amr	Ṭabarānī, <i>Kabīr</i> (14682)
13 Abū Sa'īd	Ṭabarānī, <i>Awsaṭ</i> (3888)
14 Abū Mūsā	Ṭabarānī <sup>3</sup>

٧٦ - الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

76. 'Oppression is gloom on the Day of Resurrection.'

Narrator	Compiler(s)
1 Ibn 'Umar	Būkhārī (2447) and Muslim (2579)
2 Ibn 'Amr	Ḥākim (26)
3 Abū Hurayrah	Ḥākim (27) <sup>4</sup>
4 Miṣwar ibn Makhramah	Ṭabarānī, <i>Awsaṭ</i> (6587)

1 Aḥmad lists the Companion as Abū Baṣrah.  
2 Ibn Khuzaymah (3064).  
3 Muslim (185).  
4 Bazzār (8481).

5 Mu'adh ibn Jabal Ṭabarānī, *Awsaṭ* (3340)  
6 Hirmās ibn Ziyād Ṭabarānī, *Kabīr* (538)<sup>1</sup>

٧٧ - لَنْ يُدْخِلَ أَحَدَكُمْ الْجَنَّةَ عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟  
قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ.

77. 'Deeds will not get any of you into Paradise.' The Companions asked, 'Not even you, O Messenger of Allah?' He replied, 'Not even me, unless Allah envelops me with His mercy.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (5673) and Muslim (2816)
2 Abū Sa'īd	Aḥmad (11486)
3 Sharīk ibn Ṭarīf	Ṭabarānī
4 Usāmah ibn Sharīk	Ṭabarānī, <i>Kabīr</i> (493)
5 Asad ibn Kurz	Ṭabarānī, <i>Kabīr</i> (1001)
6 Abū Mūsā	Ṭabarānī <sup>2</sup>
7 Sharīk ibn Ṭarīq	Bazzār <sup>3</sup>

٧٨ - الْحَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ.

78. 'Good will remain harnessed to the brow of the steed until the Day of Resurrection.'

Narrator	Compiler(s)
1 Ibn 'Umar	Būkhārī (2849) and Muslim (96)
2 Abū Hurayrah	Būkhārī and Muslim (26)
3 Anas	Būkhārī (2851) and Muslim (100)
4 'Urwah al-Bāriqī	Būkhārī (2850) and Muslim (98)

1 This hadith has also been related by Jābir ibn 'Abdillāh in Aḥmad (14461).  
2 Bazzār (3121).  
3 Ṭabarānī, *Kabīr* (7218).



5	Jarīr	Būkhārī and Muslim (97)
6	Jābir ibn 'Abdillāh	Aḥmad (14791)
7	Abū Dharr	Aḥmad (21570)
8	Abū Sa'īd	Aḥmad (11346)
9	Asmā' bint Zayd'	Aḥmad (27574)
10	Ibn al-Ḥanzaliyyah	Ṭabarānī, <i>Kabīr</i> (5623)
11	'Arīb	Ṭabarānī, <i>Awsaṭ</i> (1083)
12	Nu'mān	Ṭabarānī, <i>Kabīr</i> (186)
13	Abū Kabshah	Ṭabarānī, <i>Kabīr</i> (849)
14	Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7994)
15	Jarīr ibn Wahb ibn Abī Shaybah from Makḥūl (NCM)	Dāraqutnī, <i>Mu'talif</i> <sup>2</sup>

٧٩ - مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

79. 'Whoever is murdered for his wealth is a martyr.'

The self and family are also mentioned in many paths of its transmission.

Narrator	Compiler(s)
1 Ibn 'Umar <sup>3</sup>	Muslim (226) [and Bukhārī (2480)]
2 Abū Hurayrah	Muslim (140)
3 Ḥusayn ibn 'Alī	Aḥmad (590)
4 Ibn 'Abbās	Aḥmad <sup>4</sup>
5 Sa'd ibn Abī Waqqāṣ	Ṭabarānī, <i>Awsaṭ</i> (6810)
6 Anas	Ṭabarānī, <i>Awsaṭ</i> (1629)
7 Ibn az-Zubayr	Ṭabarānī, <i>Kabīr</i> (290)
8 Ibn Mas'ūd	Ṭabarānī, <i>Kabīr</i> (10463)

1 Aḥmad has recorded Asmā' bint Yazīd.  
 2 Sa'īd ibn Manṣūr has related this hadith from Makḥūl with a different chain (2429).  
 3 Muslim and Bukhārī have recorded this hadith from Ibn 'Amr and not Ibn 'Umar. Abū Yā'la has recorded it from Ibn 'Umar in *Mujam* (p.114).  
 4 Ṭabarānī, *Kabīr* (12641).

9	'Abdullāh ibn 'Āmir ibn Kurayz	Ṭabarānī, <i>Awsaṭ</i> (8069)
10	Shaddād ibn Aws	Ṭabarānī, <i>Kabīr</i> (7170)
11	'Alī	Ibn Rāhawayh <sup>1</sup>
12	Jābir ibn 'Abdillāh	Abū Yā'la (2061)
13	Suwayd ibn Muqarrin	Ibn 'Asākir (2550) <sup>2</sup>

٨٠ - غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

80. 'An early morning or evening foray in the path of Allah is better than the world and whatever is in it.'

Narrator	Compiler(s)
1 Anas	Būkhārī (6568)
2 Abū Ayyūb	Muslim (1883)
3 Sahl ibn Sa'd	Tirmidhī (1648)
4 Ibn 'Abbās	Tirmidhī (1649)
5 Abū Hurayrah	Ibn Mājah (2755)
6 Mu'āwiyah ibn Khadij	Aḥmad (27255)
7 Ibn az-Zubayr	Bazzār (987)
8 'Imrān ibn Ḥuṣayn	Bazzār (3548)

٨١ - لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ.

81. 'There will always be a group from my community who are manifestly upon the truth until the command of Allah comes.'<sup>3</sup>

1 Ibn Hajar, *Ithāf al-Maharah* (4317).  
 2 This hadith has also been related by Sa'īd ibn Zayd, as recorded by Abū Yā'la (949).  
 3 The group referred to is *Ahl as-Sunnah wa'l-Jamā'ah*, the People of the Sunnah and the Group. The *Sunnah* is the words, deeds and tacit approvals of the Prophet ﷺ. The Group is the Companions رَضِيَ اللَّهُ عَنْهُمْ. Thus, the People of the Sunnah and the Group are those who take their religious instruction from the words, deeds and tacit approvals of the Prophet ﷺ as preserved, understood and transmitted by the Companions رَضِيَ اللَّهُ عَنْهُمْ.



Narrator	Compiler(s)
1 Mu'āwiyah ibn Abī Sufyān	Būkhārī (7312) and Muslim (1037)
2 Mughīrah ibn Shu'bah	Būkhārī (3640) and Muslim (171)
3 Jābir ibn Samurah	Muslim (1922)
4 Mu'ādh ibn Jabal	Muslim <sup>1</sup>
5 Jābir ibn 'Abdillāh	Muslim (1923)
6 Zayd ibn Arqam	Aḥmad (19290)
7 Abū Umāmah	Aḥmad (22320)
8 'Umar	Abū Ya'lā <sup>2</sup>
9 Jābir ibn 'Abdillāh	Abū Ya'lā (2078)
10 Abū Hurayrah	Bazzār <sup>3</sup>
11 Murrah al-Bahrī <sup>4</sup>	Ṭabarānī, <i>Kabīr</i> (754)
12 Sharjil ibn as-Samṭ	Ibn 'Asākir <sup>5</sup>

٨٢ - الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ.

82. 'The child is for the bed,<sup>6</sup> and stones are for the adulterer.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (6750) and Muslim (1458)
2 'Uthmān	Būkhārī <sup>7</sup>
3 Ibn 'Amr	Būkhārī <sup>8</sup>
4 Abū Umāmah	Būkhārī <sup>9</sup>
5 'Amr ibn Khārijah	Tirmidhī (1157)

1 Būkhārī (3641).

2 Dārimī (2477).

3 Abū Ya'lā (6417).

4 Ṭabarānī has Bahzī.

5 Variations of this hadith have also been related by Thawbān in Muslim (170); Ibn 'Amr in Muslim (176); Sa'd ibn Abī Waqqāṣ in Muslim (177); Qurrah in Bazzār (3303); and Imrān ibn Ḥuṣayn in Bazzār (3524).

6 This is a figure of speech indicating that a child is ascribed to the household in which he or she was born.

7 Aḥmad (416).

8 Aḥmad (6933).

9 Ṭabarānī, *Kabīr* (7615).

6 Ibn az-Zubayr	Nasā'ī (3485)
7 Ibn Ma'sūd	Nasā'ī (3486)
8 'Umar ibn al-Khaṭṭāb	Ibn Mājah (2005)
9 'Alī	Aḥmad (820)
10 Ḥasan (NCM)	Aḥmad <sup>1</sup>
11 Sa'd ibn Abī Waqqāṣ	Bazzār (1121)
12 Abū 'Umar	Bazzār <sup>2</sup>
13 Barā' Ibn 'Āzib	Ṭabarānī <sup>3</sup>
14 Zayd ibn Arqam	Ṭabarānī <sup>4</sup>
15 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (11434)
16 Ḥusayn ibn 'Alī	Ṭabarānī, <i>Awsat</i> (5617)
17 'Ubādah Ibn aṣ-Ṣāmit	Ṭabarānī <sup>5</sup>
18 Wāthilah ibn al-Asqa'	Ṭabarānī, <i>Kabīr</i> (201)
19 Abū Wā'il (NCM)	Ṭabarānī <sup>6</sup>
20 Mu'āwiyah ibn 'Umar <sup>7</sup>	Abū Ya'lā (791)
21 Anas	Ibn 'Asākir, <i>Tārikh</i> <sup>8</sup>

1 Haythamī, *Ghāyat al-Maqṣad* (2280).

2 I could not find this hadith from Abū 'Umar. Ṭahāwī quotes it from Ibn 'Umar in *Sharḥ Ma'ānī* (4676). This could also possibly refer to the narrator Ibn Abī 'Umar, who quotes the hadith in his *Musnad* (Kinānī, *Miṣbāḥ az-Zujājāh fī Zawā'id Ibn Mājah* (718)).

3 Ibn al-A'rābī, *Mu'jam* (1643).

4 Ibid.

5 Aḥmad (22778).

6 Ibn Abī Shaybah has recorded this hadith with Abū Wā'il relating from 'Abdullāh ibn Ma'sūd (17692).

7 Mu'āwiyah ibn Abī Sufyān is the one who relates this statement as is clear from the hadith. Perhaps there has been an oversight in the transcription and Suyūṭī listed Mu'āwiyah and Ibn 'Umar as two separate narrators. Abū Hudhayfah Nabīl ibn Maṣṣūr al-Kuwaytī, in his reference book of the hadiths in *Fath al-Bārī*, has listed Mu'āwiyah and Ibn 'Umar as two separate narrators of this hadith (*Anīs as-Sārī* (4190)). Ṭahāwī quotes it from Ibn 'Umar in *Sharḥ Ma'ānī* (4676).

8 This hadith has also been related by 'Ā'ishah in Būkhārī (6817).



## ٨٣ - قِصَّةُ مَا عَزِيَ فِي الرِّثَا وَرَجْمِهِ.

83. The story of Mā'iz ؓ, who committed adultery and was stoned.<sup>1</sup>

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Būkhārī (5270) and Muslim (17)
2 Ibn 'Abbās	Būkhārī (6824) and Muslim (1693)
3 Buraydah	Muslim (1695)
4 Jābir ibn Samurah	Muslim (1692)
5 Abū Sa'īd	Muslim (1694)
6 Lajlāj	Abū Dāwūd (4435)
7 Nu'aym ibn Hazzāl	Abū Dāwūd (4419)
8 Abū Hurayrah	Abū Dāwūd (4428) and Tirmidhī (1428)
9 A man from the Companions	Nasā'ī, <i>As-Sunan al-Kubrā</i> (7163)
10 Ibn al-Musayyib	Ibn Mursil <sup>2</sup>
11 Abū Bakr aṣ-Ṣiddīq	Aḥmad (41)
12 Abū Dharr	Aḥmad (21554)
13 Naṣr the father of 'Uthmān	Ibn Abī Shaybah (28781)
14 Abū Barzah al-Aslamī	Ibn Abī Shaybah (28782)
15 'Aṭā' ibn Yasār (NCM)	Ibn Abī Shaybah (28840)
16 Sha'bī (NCM)	Ibn Abī Shaybah (28770) <sup>3</sup>
17 Abū Umāmah Ibn Sahl ibn Hunayf Abū Qarrah, <i>Sunnan</i> <sup>4</sup>	

## ٨٤ - النَّهْيُ عَنِ الشَّفَاعَةِ فِي الْحَدِّ إِذَا بَلَغَ الْإِمَامَ.

84. The prohibition of interceding about a prescribed punishment when the matter has reached the ruler.<sup>5</sup>

- 1 See appendix for a variation of the hadith.
- 2 Mālik (3036).
- 3 Ibn Abī Shaybah also relates this hadith wherein Sha'bī narrates from Jābir (28766).
- 4 'Abd ar-Razzāq (13339).
- 5 See appendix for a variation of the hadith.

## Narrator

## Compiler(s)

1 Jābir ibn 'Abdillāh	Būkhārī and Muslim (1689)
2 'Ā'ishah	Būkhārī (3475) and Muslim (1688)
3 Ṣafwān ibn Umayyah	Abū Dāwūd <sup>1</sup>
4 Ibn 'Umar	Abū Dāwūd <sup>2</sup>
5 Ibn 'Amr	Abū Dāwūd (4376)
6 Abū Sa'īd	Ḥākim
7 'Alī	Abū Ya'la (328)
8 Zubayr	Dāraqutnī (3467)
9 Ibn 'Abbās	Ibn Abī Shaybah (28084)
10 Ammār ibn Yāsir	Ibn Abī Shaybah (28984)
11 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (8552)
12 Umm Salamah	Ṭabarānī, <i>Awsaṭ</i> (7479)
13 Ma'sūd ibn al-'Ajma'	Abū ash-Shaykh, <i>Kitāb ar-Riqqah</i> <sup>3</sup>

## ٨٥ - كُلُّ مُسْكِرٍ حَرَامٌ.

85. 'Every intoxicant is prohibited.'

## Narrator

## Compiler(s)

1 'Ā'ishah	Būkhārī (242) and Muslim (2001)
2 Abū Mūsā	Būkhārī (4343) and Muslim (1733)
3 Ibn 'Abbās	Abū Dāwūd (3680)
4 Abū Hurayrah	Abū Dāwūd <sup>4</sup>
5 Ibn 'Umar	Ibn Mājah (3387)
6 Ibn Ma'sūd	Ibn Mājah (3388)
7 Mu'āwiyah ibn Abī Sufyān	Ibn Mājah (3389)
8 Abū Mūsā	Nasā'ī (5595)

1 Nasā'ī (4884).

2 Nasā'ī (4890).

3 Aḥmad (23479).

This hadith has also been related from 'Abdullāh ibn Ma'sūd, as quoted by Abū Ya'la (5410).

4 Aḥmad (9539).



9	Anas	Aḥmad (12099)
10	ʿUmar	Abū Yaʿlā (248)
11	Khawwāt ibn Jubayr	Ṭabarānī, <i>Awsaṭ</i> (1616)
12	Zayd ibn Thābit	Ṭabarānī, <i>Awsaṭ</i> (6446)
13	Qays ibn Saʿd	Ṭabarānī, <i>Kabīr</i> (898)
14	Abū Saʿīd	Ibn Manīʿ <sup>1</sup>
15	Qurrah ibn Iyās	Bazzār (3316)

٨٦ - إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ يَمِينَكَ وَأَتِ الَّذِي هُوَ خَيْرٌ.

86. 'If you swore an oath and then you see something better than what you swore to, absolve your oath and do that which is better.'

Narrator	Compiler(s)
1 ʿAbd ar-Raḥmān ibn Samurah	Būkhārī (6622) and Muslim (1652)
2 Ḥasan <sup>2</sup>	Būkhārī (7146) and Muslim (1651)
3 ʿAdī ibn Ḥātim	Muslim (1651)
4 Ibn ʿAmr	Abū Dāwūd (3274)
5 Udhaynah	Ṭabarānī, <i>Kabīr</i> (873)
6 Muʿāwiyah ibn al-Ḥakam	Ṭabarānī, <i>Awsaṭ</i> (6987)
7 Umm Salamah	Ṭabarānī, <i>Kabīr</i> (694)
8 Abu ad-Dardāʾ	Ṭabarānī <sup>3</sup>
9 ʿImrān ibn Ḥuṣayn	Ṭabarānī, <i>Kabīr</i> (346)

٨٧ - لَا نِكَاحَ إِلَّا بِوَلِيٍّ.

87. 'There is no marriage without a guardian.'

<sup>1</sup> Aḥmad (11606).  
<sup>2</sup> Ḥasan relates from ʿAbd ar-Raḥmān ibn Samurah, as quoted by both Būkhārī and Muslim.  
<sup>3</sup> Tirmidhī lists Abu ad-Dardāʾ as a narrator of this hadith (1529).

Narrator	Compiler(s)
1 Abū Mūsā	Abū Dāwūd (2085)
2 Ibn ʿAbbās	Ibn Mājah (1880)
3 Jābir	Ṭabarānī, <i>Awsaṭ</i> (3926)
4 Abū Hurayrah	Ṭabarānī, <i>Awsaṭ</i> (5563)
5 Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (8121)
6 ʿĀishah	Ṭabarānī, <i>Awsaṭ</i> (6927)
7 ʿImrān ibn Ḥuṣayn	Ṭabarānī, <i>Kabīr</i> (299)

٨٨ - النَّهْيُ عَنْ بَيْعِ الْغَرَرِ.

88. The prohibition of transactions based on uncertainty.

Narrator	Compiler(s)
1 Ibn Maʿūd	Muslim and Aḥmad (3676)
2 Sahl ibn Saʿd	Ṭabarānī, <i>Awsaṭ</i> (5515)
3 Ibn ʿAbbās	Ṭabarānī, <i>Kabīr</i> (11341)
4 Ibn ʿAmr	Ṭabarānī, <i>Awsaṭ</i> (8087)
5 ʿAttāb ibn Asīd <sup>1</sup>	Ṭabarānī, <i>Kabīr</i> (425)
6 Ibn ʿAmr <sup>2</sup>	Bazzār (5875)
7 Anas	Abū Yaʿlā (2766)

٨٩ - الْوَلَاءُ لِمَنْ أَعْتَقَ.

89. 'Right of inheritance is for he who emancipates.'<sup>3</sup>

Narrator	Compiler(s)
1 ʿĀishah	Būkhārī (456) and Muslim (1504)
2 Ibn ʿAbbās	Bazzār <sup>4</sup>

<sup>1</sup> Some historians say his name was ʿAttāb ibn Usayd.  
<sup>2</sup> Bazzār has Ibn ʿUmar.  
<sup>3</sup> If a freed slave dies and leaves no family members to inherit from him, then his former master who freed him inherits from him.  
<sup>4</sup> Ṭabarānī, *Awsaṭ* (607).



- 3 'Alī Ṭabarānī, *Awsaṭ* (8590)  
 4 Burayd<sup>1</sup> Ṭabarānī (525)<sup>2</sup>

٩٠ - الأئمة من قریش.

90. 'The leaders are from the Quraysh.'

Narrator	Compiler(s)
1 Abū Barzah	Aḥmad (19777)
2 Anas	Aḥmad (12307)
3 'Alī	Ṭabarānī, <i>Awsaṭ</i> (3521) <sup>3</sup>

٩١ - لا هجرة بعد الفتح.

91. 'There is no immigration (to Madīnah) after the conquest (of Makkah).'

Narrator	Compiler(s)
1 Mujāshī' ibn Mas'ūd	Būkhārī (3078) and Muslim (1863)
2 Abū Sa'īd	Aḥmad (11167)
3 Ghazīn <sup>4</sup> ibn al-Ḥārith	Ṭabarānī, <i>Kabīr</i> (656)
4 Ḥārith ibn Ghaziyyah	Ṭabarānī, <i>Kabīr</i> (3390) <sup>5</sup>

<sup>1</sup> Muttaqī al-Hindī in *Kanz* (29636) records the narrator is Buraydah from Ṭabarānī. I could not find this hadith from Burayd or Buraydah. It is possible, however, that the narrator intended here is Barīrah who was the subject of the incident. She narrates this hadith herself as recorded by Ṭabarānī in the reference above.

<sup>2</sup> This hadith has also been related by 'Abdullāh ibn 'Umar in Aḥmad (4816) and Abū Hurayrah in Muslim (15).

<sup>3</sup> Variations of this statement have been related by Aḥmad from Abū Bakr (18), 'Abdullāh ibn 'Amr (17808), 'Abdullāh ibn Mas'ūd (4380), Abū Barzah (19777), Abū Mas'ūd al-Anṣārī (22355), 'Abdullāh ibn 'Umar (4832) and Abū Mūsā al-Ash'arī (19541). Variations have also been related by Ṭabarānī from 'Amr ibn 'Awf ibn Yazīd ibn Milḥah al-Muzanī in *Kabīr* (2), Abū Sa'īd al-Khudrī in *Awsaṭ* (2563) and Mu'āwiyah in *Kabīr* (780), as well as 'Utbah ibn 'Abd, by Aḥmad (17654).

<sup>4</sup> Ṭabarānī has Ghaziyyah.

<sup>5</sup> This hadith has also been related from Ibn 'Abbās and 'Abdullāh ibn 'Umar in

٩٢ - التَّهْيُ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

92. The prohibition of killing women and children.

Narrator	Compiler(s)
1 'Abdullāh ibn 'Umar	Būkhārī (305) and Muslim (1744)
2 Ibn 'Abbās	Aḥmad (3299)
3 Ka'b ibn Mālik	Ṭabarānī, <i>Kabīr</i> (145)
4 'Abdullāh ibn 'Atik	Ṭabarānī, <i>Musnad ash-Shāmiyyīn</i> (1760)
5 Abū Tha'labah	Ṭabarānī, <i>Awsaṭ</i> (7011)
6 Abū Sa'īd	Ṭabarānī, <i>Awsaṭ</i> (4227)

٩٣ - الْحَرْبُ خَدْعَةٌ.

93. 'War is deception.'

Narrator	Compiler(s)
1 Abū Hurayrah	Būkhārī (3027) and Muslim (1740)
2 'Alī	Aḥmad (969)
3 Anas	Aḥmad (13341)
4 Ibn 'Abbās	Ibn Mājah (2834)
5 Ḥasan ibn 'Alī	Ṭabarānī, <i>Kabīr</i> (2728)
6 Zayd ibn Thābit	Ṭabarānī, <i>Kabīr</i> (4866)
7 'Awf ibn Mālik	Ṭabarānī, <i>Kabīr</i> (95)
8 Nubayṭ ibn Shurayṭ	Ṭabarānī, <i>Ṣaghīr</i> (64)
9 Nawwās ibn Sam'ān	Ṭabarānī <sup>1</sup>
10 Ḥusayn ibn 'Alī	Ṭabarānī <sup>2</sup>
11 Ibn 'Umar	Ṭabarānī <sup>3</sup>
12 'Abdullāh ibn Salām	Abū Ya'lā (7495)

Būkhārī (2783 and 4311), 'A'ishah in Muslim (86) and 'Abdullāh ibn 'Amr, Rāfi' Ibn Khadij and Zayd ibn Thābit in Aḥmad (7012 and 21629).

<sup>1</sup> Abū 'Uwānah (6551).

<sup>2</sup> Bazzār (1344).

<sup>3</sup> Bazzār (5412).



- 13 Khālid ibn al-Walid Ibn 'Asākir (5534)  
 14 Jābir Ibn 'Asākir (28:26)<sup>1</sup>

٩٤ - مَنْ ظَلَمَ قَيْدَ شِبْرِ مِنْ أَرْضٍ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ.

94. 'Seven earths will enclose whoever is oppressive even to the extent of a handspan of the ground.'

Narrator	Compiler(s)
1 'Ā'ishah	Būkhārī (2453) and Muslim (1612)
2 Ibn Zayd	Aḥmad (1628)
3 Abū Hurayrah	Aḥmad (9019)
4 Ya'lā ibn Murrah	Aḥmad (17571)
5 Anas	Ṭabarānī, <i>Awsaṭ</i> (5519)
6 Sa'd ibn Abī Waqqāṣ	Ṭabarānī, <i>Awsaṭ</i> (5149)
7 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (12921)
8 Ḥakam ibn al-Ḥārith as-Sulamī	Ṭabarānī, <i>Ṣaḡhīr</i> (1197)
9 Shaddād ibn Aws	Ṭabarānī, <i>Kabīr</i> (7170)
10 Abū Shurayḥ al-Khuzā'i	Ṭabarānī, <i>Kabīr</i> (493)
11 Miswar ibn Makhramah	Ṭabarānī, <i>Kabīr</i> (31)
12 'Ubādah ibn aṣ-Ṣāmit	Ṭabarānī <sup>2</sup>
13 Umayyah (the emancipated slave girl of the Messenger of Allah ﷺ)	Ṭabarānī <sup>3</sup>
14 Ibn 'Umar	Abū Nu'aym, <i>Ḥilyah</i> (1:96)

<sup>1</sup> Aḥmad has also recorded this hadith (14177).  
<sup>2</sup> Ṭabarānī has quoted a hadith in *Awsaṭ* from 'Ubādah regarding oppression upon the people of Madinah and its consequences (3589).  
<sup>3</sup> Muttaqī al-Hindī, *Kanz* (30369).

٩٥ - أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالشَّاهِدِ وَالْيَمِينِ.

95. That He ﷺ judged according to testimony and oaths.<sup>1</sup>

Narrator	Compiler(s)
1 Abū Hurayrah	Abū Dāwūd (3610)
2 Jābir	Ibn Mājah (2369)
3 'Ammārah ibn Ḥizām	Aḥmad (37)
4 Bilāl ibn al-Ḥārith	Ṭabarānī, <i>Kabīr</i> (1139)
5 Zayd ibn Thābit <sup>2</sup>	Ṭabarānī, <i>Kabīr</i> (4909)
6 Ibn 'Umar <sup>3</sup>	Ṭabarānī, <i>Awsaṭ</i> (1059) <sup>4</sup>

<sup>1</sup> There are five conditions for the acceptance of a person's testimony in an Islamic court: 1. Islam, 2. majority, 3. sanity, 4. freedom and 5. probity. The last condition of probity requires that a person avoids committing major sins and persistent commission of minor sins, and be a person of public decency according to the social norms of the time and place in which he lives.

A major sin is defined, as one for which there is a threat of severe punishment for its commission in the Qur'an or Sunnah. Examples of this are murder, adultery, and taking interest. A minor sin is whatever is less than this. So, committing a major sin once or persistently committing minor sins (to the extent that they outnumber acts of obedience) nullifies probity.

<sup>2</sup> Ṭabarānī has Zayd ibn Thābit.  
<sup>3</sup> Ṭabarānī has recorded this hadith from Ibn 'Amr in the reference above.  
<sup>4</sup> This hadith has also been related from Abū Sa'd al-Khudrī by Ṭabarānī in *Awsaṭ* (4782), from Ibn 'Abbās by Aḥmad (2968) and from Sa'd ibn 'Ubādah by Aḥmad (22460).



- 13 Khālid ibn al-Walīd Ibn 'Asākir (5534)  
 14 Jābir Ibn 'Asākir (28:26)<sup>1</sup>

٩٤- مَنْ ظَلَمَ قَيْدَ شِبْرِ مَنْ أَرْضِ طَوْقَهُ مِنْ سَبْعِ أَرْضِينَ.

94. 'Seven earths will enclose whoever is oppressive even to the extent of a handspan of the ground.'

Narrator	Compiler(s)
1 'Ā'ishah	Būkhārī (2453) and Muslim (1612)
2 Ibn Zayd	Aḥmad (1628)
3 Abū Hurayrah	Aḥmad (9019)
4 Ya'lā ibn Murrah	Aḥmad (17571)
5 Anas	Ṭabarānī, <i>Awsaṭ</i> (5519)
6 Sa'd ibn Abī Waqqāṣ	Ṭabarānī, <i>Awsaṭ</i> (5149)
7 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (12921)
8 Ḥakam ibn al-Ḥārith as-Sulamī	Ṭabarānī, <i>Ṣaghīr</i> (1197)
9 Shaddād ibn Aws	Ṭabarānī, <i>Kabīr</i> (7170)
10 Abū Shurayḥ al-Khuzā'i	Ṭabarānī, <i>Kabīr</i> (493)
11 Miswar ibn Makhramah	Ṭabarānī, <i>Kabīr</i> (31)
12 'Ubādah ibn aṣ-Ṣāmit	Ṭabarānī <sup>2</sup>
13 Umayyah (the emancipated slave girl of the Messenger of Allah ﷺ)	Ṭabarānī <sup>3</sup>
14 Ibn 'Umar	Abū Nu'aym, <i>Hilyah</i> (1:96)

<sup>1</sup> Aḥmad has also recorded this hadith (14177).  
<sup>2</sup> Ṭabarānī has quoted a hadith in *Awsaṭ* from 'Ubādah regarding oppression upon the people of Madīnah and its consequences (3589).  
<sup>3</sup> Muttaqī al-Hindī, *Kanz* (30369).

٩٥- أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالشَّاهِدِ وَالْيَمِينِ.

95. That He ﷺ judged according to testimony and oaths.<sup>1</sup>

Narrator	Compiler(s)
1 Abū Hurayrah	Abū Dāwūd (3610)
2 Jābir	Ibn Mājah (2369)
3 'Ammārah ibn Ḥizām	Aḥmad (37)
4 Bilāl ibn al-Ḥārith	Ṭabarānī, <i>Kabīr</i> (1139)
5 Zayd ibn Thābir <sup>2</sup>	Ṭabarānī, <i>Kabīr</i> (4909)
6 Ibn 'Umar <sup>3</sup>	Ṭabarānī, <i>Awsaṭ</i> (1059) <sup>4</sup>

<sup>1</sup> There are five conditions for the acceptance of a person's testimony in an Islamic court: 1. Islam, 2. majority, 3. sanity, 4. freedom and 5. probity. The last condition of probity requires that a person avoids committing major sins and persistent commission of minor sins, and be a person of public decency according to the social norms of the time and place in which he lives.

A major sin is defined, as one for which there is a threat of severe punishment for its commission in the Qur'an or Sunnah. Examples of this are murder, adultery, and taking interest. A minor sin is whatever is less than this. So, committing a major sin once or persistently committing minor sins (to the extent that they outnumber acts of obedience) nullifies probity.

<sup>2</sup> Ṭabarānī has Zayd ibn Thābit.

<sup>3</sup> Ṭabarānī has recorded this hadith from Ibn 'Amr in the reference above.

<sup>4</sup> This hadith has also been related from Abū Sa'īd al-Khudrī by Ṭabarānī in *Awsaṭ* (4782), from Ibn 'Abbās by Aḥmad (2968) and from Sa'd ibn 'Ubādah by Aḥmad (22460).



## The Book of Virtues

٩٦ - حَدِيثُ الْإِسْرَاءِ.

96. The hadith of the Nocturnal Journey.<sup>1</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (3342) and Muslim (162)
2 Mālik ibn Ṣaṣā'ah	Būkhārī (3207) and Muslim (164)
3 Abū Dharr	Būkhārī (349) and Muslim (163)
4 Jābir ibn 'Abdillāh	Būkhārī and Muslim (271)
5 Buraydah	Tirmidhī (3132)
6 Ḥudhayfah ibn al-Yamān	Tirmidhī <sup>2</sup>
7 Ibn 'Abbās	Nasā'ī and Aḥmad (2324)
8 Ubayy ibn Ka'b	Zawā'id al-Musnad <sup>3</sup>
9 Abū Ṣā'id al-Khudrī	Bayhaqī, <i>Dalā'il</i> <sup>4</sup>
10 Shaddād ibn Aws	Bayhaqī, <i>Dalā'il</i> (2:355)
11 Abū Hurayrah	Bayhaqī, <i>Dalā'il</i> (2:357)
12 'Ā'ishah	Bayhaqī, <i>Dalā'il</i> (2:361)
13 Ibn Ma'sūd	Ibn 'Arfaḥ <sup>5</sup>
14 'Alī ibn Abī Ṭālib	Bazzār <sup>6</sup>
15 'Umar ibn al-Khaṭṭāb	Ibn Marduwayh <sup>7</sup>

<sup>1</sup> See appendix for a variation of the hadith.

<sup>2</sup> Ṭayālīsī (411).

<sup>3</sup> Aḥmad (21288).

<sup>4</sup> Ḥārith ibn Abī Usāmah, *Baghiyyat al-Bāḥith* (27).

<sup>5</sup> Bazzār (1568).

<sup>6</sup> Shajarī al-Jurjānī, *Tartīb al-Amālī* (2:181).

<sup>7</sup> Muttaqī al-Hindī (35838).



16	Abū Ḥabbah al-Anṣārī	Ibn Marduwayh <sup>1</sup>
17	Abū Ya'la al-Anṣārī	Ibn Marduwayh
18	Abu 'l-Ḥamrā'	Ibn Marduwayh <sup>2</sup>
19	Abū Ayyūb	Ibn Marduwayh <sup>3</sup>
20	Abū Umāmah	Ibn Marduwayh <sup>4</sup>
21	Samurah ibn Jundub	Ibn Marduwayh <sup>5</sup>
22	Ibn 'Amr	Ibn Marduwayh <sup>6</sup>
23	Ṣuhayb	Ibn Marduwayh <sup>7</sup>
24	Asmā' bint Abī Bakr	Ibn Marduwayh
25	'Abd ar-Raḥmān ibn Qurṭ	Sa'īd ibn Manṣūr <sup>8</sup>
26	Umm Hānī'	Ṭabarānī, <i>Kabīr</i> (1059)
27	Umm Salamah	Ibn Sa'd (1:166)

### ٩٧ - الْجَمَلُ الَّذِي شَكَى إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لِكُهُ.

97. The hadith of the camel that complained to the Prophet ﷺ about its owner.<sup>9</sup>

Narrator	Compiler(s)
1 Anas	Aḥmad (12614)
2 Jarīr ibn 'Abdillāh	Dāraquṭnī

- 1 Aḥmad (21288).
- 2 Ṭabarānī, *Kabīr* (526).
- 3 Aḥmad (23552).
- 4 Ṭabarānī, *Kabīr* (7666).
- 5 Aḥmad (20101).
- 6 Muttaqī al-Hindī, *Kanz* (35044).
- 7 Ṭabarānī, *Kabīr* (7313).
- 8 Ṭabarānī, *Awsaṭ* (3742).
- 9 See appendix for a variation of the hadith.

This and the following hadith are two of many in which animals and inanimate objects are related to have spoken to the Prophet ﷺ. The scholars mention that the miracles of the Prophet ﷺ other than the Qur'an, despite their individual narrations not reaching the level of mass transmission, nevertheless indicate the general mass-transmitted truth that miracles appeared at the Prophet's hands ﷺ.

3	Ya'la ibn Murrah	Aḥmad (17548) and Ṭabarānī, <i>Aḥādīth Ṭiwāl</i> (54)
4	Abū Hurayrah	Bazzār (8023)
5	Jābir ibn 'Abdillāh	Aḥmad (14332)
6	'Abdullāh ibn Mas'ūd	Bazzār <sup>1</sup>
7	Ya'la ibn Umayyah	Ṭabarānī <sup>2</sup>

### ٩٨ - حَنِينُ الْجَذْعِ.

98. The hadith of the tree stump longing for the Prophet ﷺ.<sup>3</sup>

Narrator	Compiler(s)
1 Sahl ibn Sa'd	Būkhārī (917) and Muslim (44) <sup>4</sup>
2 Jābir ibn 'Abdillāh	Bukhārī (3584)
3 Ibn 'Umar	Bukhārī (3583)
4 Ubayy Ibn Ka'b	Dārimī (36)
5 Buraydah	Dārimī (32)
6 Ka'b Ibn Mālik	Dārimī (36)
7 Abū Sa'īd al-Khudrī	Dārimī (37)
8 Anas	Tirmidhī (3627)
9 Umm Salamah	Bayhaqī, <i>Dalā'il</i> <sup>5</sup>
10 Muṭṭalib ibn Abī Wadā'ah as-Sahmī	Bayhaqī, <i>Dalā'il</i> <sup>6</sup>

- 1 Ṭabarānī, *Awsaṭ* (9189).
- 2 Haythamī, *Majma'* (1416).
- This hadith has also been related by Ibn 'Abbās in Ṭabarānī, *Kabīr* (12003).
- 3 See appendix for a variation of the hadith.
- 4 In these references, Būkhārī and Muslim have recorded this incident of the construction of the pulpit but without the mention of the weeping tree stump.
- 5 Ṭabarānī, *Kabīr* (524).
- 6 'Irāqī, Ibn as-Subkī and Zubaydī in *Takhrīj Aḥādīth Iḥyā'* (3:1504).
- This hadith is also related from 'Ā'ishah by Abū Nu'aym in *Dalā'il* (310).



## ٩٩- أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنْ الْأَنْبِيَاءِ قَبْلِي.

99. 'I was given five things that no prophet before me was given. . .'<sup>1</sup>

Narrator	Compiler(s)
1 Jābir ibn 'Abdillāh	Būkhārī (335) and Muslim (521)
2 Abū Hurayrah	Būkhārī and Muslim (523) <sup>2</sup>
3 'Alī	Aḥmad (763)
4 Ibn 'Abbās	Aḥmad (2256)
5 Ibn 'Amr	Aḥmad (7068)
6 Abū Dharr	Aḥmad (21314)
7 Abū Mūsā	Aḥmad (1973)
8 Ibn 'Umar	Ṭabarānī, <i>Kabīr</i> (13522)
9 Sā'ib ibn Yazīd	Ṭabarānī, <i>Kabīr</i> (6674)
10 Abū Sa'īd	Ṭabarānī, <i>Awsaṭ</i> (7439)

## ١٠٠- لَا نُورَثُ، مَا تَرَكَنَاهُ صَدَقَةٌ.

100. 'We [i.e. prophets] do not leave inheritance; whatever we leave behind is charity.'

Narrator	Compiler(s)
1 'Umar	Būkhārī (3094) and Muslim (49)
2 'Uthmān	Būkhārī (3094) and Muslim (49)
3 'Alī	Būkhārī (3094) and Muslim (49)
4 Sa'd ibn Abī Waqqāṣ	Būkhārī (3094) and Muslim (49)
5 'Abbās	Būkhārī (3094) and Muslim (49) <sup>3</sup>

<sup>1</sup> See appendix for a variation of the hadith.

<sup>2</sup> The hadith quoted by Muslim lists six things.

<sup>3</sup> Hadiths (3094) in Būkhārī and (49) in Muslim are related by Mālik ibn Aws, who relates these words from 'Umar. Mālik was sitting in the company of 'Umar when 'Uthmān, 'Abd ar-Raḥmān ibn 'Awf, Zubayr and Sa'd joined them, followed by 'Alī and 'Abbās. 'Umar related these words and asked those present if they had heard them too and they responded in the affirmative.

6 Abū Bakr aṣ-Ṣiddīq	Muslim (52)
7 'Abd ar-Raḥmān ibn 'Awf	Muslim (49)
8 Zubayr ibn al-'Awwām	Muslim (49)
9 Abū Hurayrah	Muslim (1760)
10 'Ā'ishah	Abū Dāwūd (2968)
11 Ṭalhah	Nasā'ī, <i>As-Sunan al-Kubrā</i> (6275)
12 Ḥudhayfah	Ṭabarānī, <i>Awsaṭ</i> (1806)
13 Ibn 'Abbās	Ṭabarānī, <i>Awsaṭ</i> (4933)

Eight of the ten who were guaranteed Paradise have related this, like the hadith: 'Whoever lies about me. . .'

## ١٠١- لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَتَّخِذُ أَبَا بَكْرٍ خَلِيلًا.

101. 'If I were to have had a bosom friend, it would have been Abū Bakr.'

Narrator	Compiler(s)
1 Abū Sa'īd	Būkhārī (466) and Muslim (2382)
2 Ibn 'Abbās	Būkhārī (467) and Muslim
3 Ibn az-Zubayr	Bukhārī (3658)
4 Ibn Ma'sūd	Muslim (2383)
5 Jundub al-Bajalī	Muslim (532)
6 Abu 'l-Mu'allā	Tirmidhī (3659)
7 Abū Hurayrah	Tirmidhī (3661)
8 Anas	Bazzār (6557)
9 Ibn 'Umar	Ṭabarānī, <i>Kabīr</i> (13383)
10 Ibn 'Abbās	Ṭabarānī, <i>Kabīr</i> (11938)
11 Abū Wāqid	Ṭabarānī, <i>Kabīr</i> (3297)
12 'Ā'ishah	Ṭabarānī, <i>Awsaṭ</i> (2055)



## ١٠٢ - مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ.

102. 'Whoever I was the master of, 'Alī is his master.'

Narrator	Compiler(s)
1 Ibn Arqam	Tirmidhī (3713)
2 'Alī	Aḥmad (641)
3 Abū Ayyūb al-Anṣārī	Aḥmad (23563)
4 'Umar	Bazzār <sup>1</sup>
5 Dhū Marr <sup>2</sup>	Bazzār (786)
6 Abū Hurayrah	Bazzār (9655)
7 Ṭalḥah	Bazzār <sup>3</sup>
8 Umārah	Bazzār <sup>4</sup>
9 Ibn 'Abbās	Bazzār (4352)
10 Buraydah	Bazzār (4352)
11 Ibn 'Umar	Ṭabarānī, Kabīr (13876)
12 Mālik ibn al-Huwayrith	Ṭabarānī, Kabīr (646)
13 Ḥabshah ibn Junādah <sup>5</sup>	Ṭabarānī, Kabīr (3514)
14 Jarīr	Ṭabarānī, Kabīr (2505)
15 Sa'd ibn Abī Waqqāṣ	Ṭabarānī <sup>6</sup>
16 Abū Sa'd al-Khudrī	Ṭabarānī, Awsaṭ (8434)
17 Anas	Ṭabarānī, Ṣaḡhīr (175)
18 Junda' al-Anṣārī	Abū Nu'aym <sup>7</sup>
19 'Umar ibn 'Abd al-'Azīz from a number of Companions	Ibn 'Asākir (2177)
20 Qays ibn Thābit	Ibn 'Aqdah <sup>8</sup>

1 Dhahabī, *Risālah Ṭuruq Ḥadīth Man Kuntu Mawlāhu* (105).

2 Or Dhū Murr.

3 Ḥākim (5594).

4 I have not found this hadith. However, Dhahabī in *Risālah* records this hadith from Umārah, who relates from Abū Mijlāz and he relates from 'Alī (111).

5 Ṭabarānī has Ḥabashī.

6 Aḥmad, *Faḍā'il al-Ṣaḥābah* (1093).7 Ibn Kathīr, *Jāmi' al-Masānīd* (2:239).8 Zayla'i, *Takhrij Aḥādīth al-Kashshāf* (2:240).21 Ḥabīb ibn Budayl ibn Warqā' Ibn 'Aqdah<sup>1</sup>

22 Yazīd (or Zayd) ibn Shurāḥbīl

al-Anṣārī

Yā'la ibn Murrah

Ibn 'Asākir has quoted 'Umar ibn 'Abd al-'Azīz as saying, 'A number of Companions of the Prophet ﷺ told me that they heard the Messenger of Allah ﷺ say this. . . ' Ibn 'Aqdah has quoted in his book *Muwālāh* Zirr ibn Ḥubaysh as saying, "Alī ﷺ said, "Who here is from the Companions of the Prophet?" Twelve men stood up, among whom were Qays ibn Thābit and Ḥabīb ibn Budayl ibn Warqā', and they all testified that they had heard the Messenger of Allah ﷺ say this. . . ' He has also quoted Yā'la ibn Murrah as saying, 'When 'Alī came to Kufah, he implored the people, "Who has heard the Messenger of Allah ﷺ say..?" and ten or so men verified that for him.'

## ١٠٣ - أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

103. 'Are you ['Alī] not pleased that you are to me as Hārūn was to Mūsā?'

Narrator	Compiler(s)
1 Abū Sa'd al-Khudrī	Aḥmad (11272)
2 Asmā' bint 'Umais	Aḥmad (27081)
4 Umm Salamah	Ṭabarānī, Kabīr (12341)
5 Ḥubaysh ibn Junādah <sup>2</sup>	Ṭabarānī, Awsaṭ (7592)
6 Ibn 'Umar	Ṭabarānī, Awsaṭ (1465)
7 'Alī	Ṭabarānī, Awsaṭ (4248)
8 Jābir ibn Samurah	Ṭabarānī, Kabīr (2035)
9 Barā' ibn 'Āzib	Ṭabarānī, Kabīr (5095)
10 Zayd ibn Arqam	Ṭabarānī, Kabīr (5094)

1 Ibn Kathīr, *Jāmi' al-Masānīd* (2:297).

2 Ṭabarānī has Ḥabashī ibn Junādah.



## ١٠٤ - تَقْتُلُ عَمَّارَ الْفَيْئَةِ الْبَاغِيَّةِ.

104. 'Ammār shall be killed by the unjust faction.'<sup>1</sup>

Narrator	Compiler(s)
1 Abū Sa'īd	Būkhārī (447) and Muslim (2915)
2 Abū Qatādah	Muslim <sup>2</sup>
3 Umm Salamah	Muslim (2916)
4 Ḥudhayfah	Ḥākim (5676)
5 Ibn Mas'ūd <sup>3</sup>	Ḥākim (5676)
6 'Ammār ibn Yāsir	Aḥmad <sup>4</sup>
7 'Amr ibn al-ʿĀṣ	Aḥmad (17766)
8 Ibn 'Abdillāh	Aḥmad <sup>5</sup>
9 'Amr ibn Ḥazm	Aḥmad (42)
10 Khuzaymah ibn Thābit	Aḥmad (21873)
11 'Uthmān	Abū Ya'fā, <i>Mu'jam</i> (283); and Ṭabarānī, <i>Ṣaghīr</i> (516)
12 Anas	Abū Ya'fā and Ṭabarānī, <i>Awsaṭ</i> (6315)
13 Abū Hurayrah	Abū Ya'fā (6524) and Ṭabarānī
14 Abū Rāfi'	Rāfi', <i>Tārīkh</i> <sup>6</sup>
15 Jābir ibn 'Abdillāh	Ibn 'Asākir (42:224)

<sup>1</sup> Imam Muslim's   collection of authentic hadith alone has five different chains for this hadith. Imam Nawawī   comments:

The scholars say that this hadith is an obvious proof that 'Alī   was right and correct, and the other faction erred; however, they were *mujtahids*, so there is no sin upon them, as we mentioned previously in several places, including this chapter. There is an obvious miracle of Allah's Messenger   in the hadith from a number of perspectives. Among them is [predicting] that 'Ammār's death would be from killing, that Muslims would kill him, that they were in the wrong, that the Companions would fight one another and that they would be two factions, one in the wrong and the other not so. All of this happened in a manner as clear as the rising of the dawn. May Allah bless and give peace to His Messenger, who does not speak from whim; rather, it is but revelation revealed!

<sup>2</sup> Aḥmad (22610).

<sup>3</sup> Ḥākim records the hadith from Abū Mas'ūd.

<sup>4</sup> Ṭayālīsī (684).

<sup>5</sup> I could not find this hadith from this narrator. Bazzār (2948), however, has quoted Muslim al-A'war – also known as Ibn 'Abdillāh, who relates from Ḥabbah that Ḥudhayfah and Abū Mas'ūd discussed this. One of them mentioned it and the other confirmed it.

<sup>6</sup> Ṭabarānī, *Kabīr* (954).

He [i.e. Ibn 'Asākir] said, 'It has been related in the hadiths of 'Ammār, 'Uthmān ibn 'Affān, Mu'āwiyah ibn Abī Sufyān, 'Abdullāh ibn 'Abbās, 'Amr ibn al-ʿĀṣ, his son 'Abdullāh, Ibn 'Umar, Abū Rāfi', 'Abdullāh ibn Mas'ūd, Ḥudhayfah ibn al-Yamān, Abū Hurayrah, Abū Sa'īd, Zayd ibn Abī Awfā al-Aslamī, Jābir ibn Samurah, Jābir ibn 'Abdillāh, Abū Qatādah, 'Amr ibn Ḥazam, Khuzaymah ibn Thābit, Abu 'l-Yusr, Ka'b ibn 'Amr, Ziyād ibn al-Fard, Ka'b ibn Mālik, Anas, Abū Umāmah al-Bāhili, 'Ā'ishah and Umm Salamah,' and then he mentioned all of their chains of narration.

## ١٠٥ - الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

105. 'Hasan and Husayn will be the leaders of the youth of Paradise.'

Narrator	Compiler(s)
1 Abū Sa'īd	Aḥmad (10999) and Tirmidhī (3768)
2 Ḥudhayfah ibn al-Yamān	Tirmidhī (3781)
3 'Umar ibn al-Khaṭṭāb	Ṭabarānī, <i>Kabīr</i> (2598)
4 'Alī	Ṭabarānī, <i>Kabīr</i> (2599)
5 Jābir ibn 'Abdillāh	Ṭabarānī, <i>Kabīr</i> (2616)
6 Husayn ibn 'Alī	Ṭabarānī, <i>Awsaṭ</i> (366)
7 Usamah Ibn Zayd	Ṭabarānī, <i>Awsaṭ</i> (5208)
8 Barā' Ibn 'Āzib	Ṭabarānī, <i>Awsaṭ</i> (4332)
9 Qurrah ibn Iyās	Ṭabarānī, <i>Kabīr</i> (2617)
10 Mālik ibn al-Ḥuwayrith	Ṭabarānī, <i>Kabīr</i> (650)
11 Abū Hurayrah	Ṭabarānī, <i>Kabīr</i> (2604)
12 Ibn 'Umar	Ibn 'Adī <sup>1</sup>
13 Ibn Mas'ūd	Ibn 'Adī <sup>2</sup>
14 Anas	Ibn 'Adī <sup>3</sup>

<sup>1</sup> Ibn Mājah (118).

<sup>2</sup> Muttaqī al-Hindī, *Kanz* (34346).

<sup>3</sup> Ibn 'Asākir (13:211).



- 15 Buraydah Ibn 'Asākir (13:210)  
 16 Ibn 'Abbās Ibn 'Asākir (11:132)

١٠٦ - اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ.

106. 'The Throne shook at the death of Sa'd ibn Mu'adh.'

Narrator	Compiler(s)
1 Jābir	Būkhārī (3803), Muslim (2466) and Ahmad
2 Anas	Muslim (2467) and Ahmad
3 Usayd ibn Huḍayr	Hākim (4927)
4 Ibn 'Umar	Aḥmad and Bazzār (5737)
5 Mu'ayyib	Ṭabarānī, <i>Kabīr</i> (5341)
6 Abū Sa'īd	Aḥmad (11184) and Abū Ya'la (1260)

١٠٧ - أَنَّهُ سَمِعَ قِرَاءَةَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقَالَ : لَقَدْ أُوتِيَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ.

107. The Prophet ﷺ heard Abū Mūsā al-Ash'arī's recitation of the Qur'an and said, 'Verily, he has been given a flute from the flutes of the family of Dāwūd.'

Narrator	Compiler(s)
1 Buraydah <sup>1</sup>	Būkhārī (5048) and Muslim (236)
2 Abū Hurayrah	Aḥmad (8646), Nasā'ī (1019) and Ibn Mājah (1341)
3 'Ā'ishah	Nasā'ī (1021)
4 Anas	Abū Ya'la <sup>2</sup>
5 Salamah ibn Qays	Bazzār and Ṭabarānī, <i>Kabīr</i> (6318)

<sup>1</sup> Both Būkhārī and Muslim have Abū Burdah.  
<sup>2</sup> Abū Nu'aym, *Hilyah* (1:258).

- 6 'Abd ar-Rahmān ibn Ka'b ibn Mālik (NCM) Bazzār and Ṭabarānī, *Kabīr* (161)

١٠٨ - خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ.

108. 'The best people are those of my century, then those who follow them, then those who follow them.'

Narrator	Compiler(s)
1 Ibn Ma'sūd	Būkhārī (2652) and Muslim (2533)
2 'Imrān ibn Ḥuṣayn	Būkhārī (2651) and Muslim (2535)
3 Abū Hurayrah	Muslim (2534) and Aḥmad (9318)
4 'Ā'ishah	Muslim (2536) and Aḥmad (25233)
7 Buraydah	Aḥmad (22960)
8 Nu'mān ibn Bashīr	Aḥmad (18428)
9 'Umar	Ṭayālīsī (297)
10 Sa'd ibn Tamīm	Ṭabarānī, <i>Kabīr</i> (5460)
11 Jamilah bint Abī Lahab <sup>1</sup>	Ṭabarānī, <i>Kabīr</i> (540)
12 'Amr ibn Shurahbīl (NCM)	Ibn Abī Shaybah (32416)

<sup>1</sup> Ṭabarānī has Bint Abī Jahl.



## The Book of the Resurrection

### ١٠٩ - سُؤَالُ الْمَيِّتِ فِي قَبْرِهِ.

109. The hadith of the questioning of the deceased in his grave.<sup>1</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (1338) and Muslim (2870)
2 Asmā' bint Abī Bakr	Būkhārī (1373)
3 'Amr ibn al-'Āṣ	Muslim <sup>2</sup>
4 Barā' Ibn 'Āzib	Abū Dāwūd (4753)
5 'Uthmān	Abū Dāwūd (3221)
6 Abū Hurayrah	Tirmidhī (1071), Ḥākim and Ibn Mājah (4268)

### ١١٠ - حَدِيثُ الْحَوْضِ.

110. The hadith of the Basin.<sup>3</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (6582) and Muslim (1059)
2 Usayd ibn Ḥuḍayr	Būkhārī (3792) and Muslim (1845)
3 Jundub ibn 'Abdillāh ibn Sufyān al-Bajalī	Būkhārī (6589)
4 Ḥārithah ibn Wahb	Būkhārī (6591) and Muslim (2298)

<sup>1</sup> See appendix for a variation of the hadith.

<sup>2</sup> Ibn Ḥibbān, *Mawārid az-Zamān* (778).

<sup>3</sup> See appendix for a variation of the hadith.



## The Book of the Resurrection

### ١٠٩ - سُؤَالُ الْمَيِّتِ فِي قَبْرِهِ.

109. The hadith of the questioning of the deceased in his grave.<sup>1</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (1338) and Muslim (2870)
2 Asmā' bint Abī Bakr	Būkhārī (1373)
3 'Amr ibn al-ʿĀṣ	Muslim <sup>2</sup>
4 Barā' Ibn 'Āzib	Abū Dāwūd (4753)
5 'Uthmān	Abū Dāwūd (3221)
6 Abū Hurayrah	Tirmidhī (1071), Ḥākim and Ibn Mājah (4268)

### ١١٠ - حَدِيثُ الْحَوْضِ.

110. The hadith of the Basin.<sup>3</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (6582) and Muslim (1059)
2 Usayd ibn Ḥudayr	Būkhārī (3792) and Muslim (1845)
3 Jundub ibn 'Abdillāh ibn Sufyān al-Bajalī	Būkhārī (6589)
4 Ḥārithah ibn Wahb	Būkhārī (6591) and Muslim (2298)

<sup>1</sup> See appendix for a variation of the hadith.

<sup>2</sup> Ibn Ḥibbān, *Mawārid az-Zamʿān* (778).

<sup>3</sup> See appendix for a variation of the hadith.



5	Sahl ibn Sa'd	Būkhārī (6583) and Muslim (2290)
6	ʿAbdullāh ibn Zayd	Būkhārī and Muslim (1061)
7	Ibn ʿUmar	Būkhārī (6577) and Muslim (2299)
8	Ibn ʿAmr	Būkhārī (6579) and Muslim (2292)
9	Ibn Masʿūd	Būkhārī (6575) and Muslim (2297)
10	Mustawrid ibn Shaddād	Būkhārī and Muslim <sup>1</sup>
11	Abū Hurayrah	Būkhārī (6585) and Muslim (247)
12	Asmā' bint Abī Bakr	Būkhārī (6593) and Muslim (2292)
13	Ibn ʿAbbās	Būkhārī (6578)
14	Thawbān	Muslim (2301)
15	Jābir ibn Samurah	Muslim (2305)
16	Ḥudhayfah ibn al-Yamān	Muslim (2297)
17	ʿUqbah ibn ʿAmir	Muslim (2296)
18	Abū Dharr	Muslim (2300)
19	Abū Saʿīd	Muslim (2290)
20	ʿĀ'ishah	Muslim (2294)
21	Umm Salamah	Muslim (2295)
22	Abū Bakr aṣ-Ṣiddīq	Abū Awānah (443)
23	ʿUmar ibn al-Khaṭṭāb	Bayhaqī, <i>Shu'ab</i> (10003)
24	ʿUtbah ibn ʿAbd as-Sulamī	Bayhaqī, <i>Shu'ab</i> <sup>2</sup>
25	ʿAlī ibn Abī Ṭālib	Abū Nuʿaym, <i>Hilyah</i> (9:64)
26	Samurah ibn Jundub	Tirmidhī <sup>3</sup>
27	Usāmah ibn Zayd	Ḥākim (4886)
28	Ḥamzah ibn ʿAbd al-Muṭṭalib	Ḥākim <sup>4</sup>
29	Khawlah bint Qays	Ḥākim <sup>5</sup>
30	Khabbāb ibn al-Aratt	Ḥākim (262)
31	Zayd ibn Arqam	Ḥākim (256)

<sup>1</sup> Ṭabarānī has recorded a hadith in *Kabīr* about the Basin from Ḥārithah ibn Wahb and Mustawrid added, 'Its cups are like the stars' (3262).

<sup>2</sup> Bayhaqī, *Bā'ih* (274).

<sup>3</sup> Ṭabarānī, *Kabīr* (7053).

<sup>4</sup> I could not find this hadith related from Ḥamzah but there is mention of him in the hadith of the Basin related from his wife Khawlah by Aḥmad (27316).

<sup>5</sup> Aḥmad (27316). Aḥmad also has a similar narration related by Khawlah bint Ḥākim (27315).

32	ʿĀ'idh ibn ʿAmr	Ḥākim <sup>1</sup>
33	Kā'b ibn ʿUjrah	Ḥākim (263)
34	Laqīṭ ibn ʿAmir	Ḥākim <sup>2</sup>
35	Abū Barzah	Ḥākim (255)
36	Buraydah	Bazzār (4381)
37	Ubayy ibn Ka'b	Ṭabarānī <sup>3</sup>
38	Barā' ibn ʿĀzib	Ṭabarānī, <i>Awsaṭ</i> (3384)
39	Jābir ibn ʿAbdillāh	Ṭabarānī, <i>Awsaṭ</i> (749)
40	Ḥudhayfah ibn Asīd <sup>4</sup>	Ṭabarānī, <i>Kabīr</i> (2683)
41	Ḥasan ibn ʿAlī	Ṭabarānī, <i>Awsaṭ</i> (2405)
42	Zayd ibn Thābit	Ṭabarānī, <i>Kabīr</i> (4921)
43	Salmān	Ṭabarānī <sup>5</sup>
44	Abū Umāmah	Ṭabarānī, <i>Kabīr</i> (7632)
45	Abū Bakrah	Ṭabarānī, <i>Musnad as-Shāmiyyīn</i> (2660)
46	Abu ad-Dardā'	Ṭabarānī, <i>Awsaṭ</i> (397)
47	Abū Mas'ūd	Ṭabarānī, <i>Kabīr</i> (538)
48	Suwayd ibn Jabalah al-Fazārī	Abū Zur'ah, <i>Musnad ash-Shāmiyyīn</i> <sup>6</sup>
49	ʿIrbād ibn Sāriyah	Ibn Ḥibbān (7239)
50	Nawwās ibn Samʿān	Ibn Abī ad-Dunyā <sup>7</sup>

### ١١١ - يَدْخُلُ الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ.

111. 'Seventy thousand will enter Paradise without any reckoning.'

#### Narrator

1 Ibn ʿAbbās

#### Compiler(s)

Būkhārī (5752) and Muslim (220)

<sup>1</sup> Bazzār (2435).

<sup>2</sup> Aḥmad (16206).

<sup>3</sup> Ibn Abī ʿĀsim, *Sunnah* (717).

<sup>4</sup> Or Usayd.

<sup>5</sup> Ḥākim (4662).

<sup>6</sup> Ṭabarānī, *Musnad ash-Shāmiyyīn* (1849).

<sup>7</sup> Ibn Bashkwāl, *Dhayl'alā Juz' Baqī ibn Makhlad* (84).



2	Abū Hurayrah	Būkhārī (6542) <sup>1</sup> and Muslim (216)
3	‘Imrān ibn Ḥuṣayn	Muslim (218)
4	Abū Umāmah	Tirmidhī (2437)
5	Abū Bakr aṣ-Ṣiddīq	Aḥmad (22)
6	‘Abd ar-Raḥmān ibn Abī Bakr	Aḥmad (1706)
7	Ibn Maṣ‘ūd	Aḥmad (3819)
8	Jābir ibn ‘Abdillāh	Aḥmad (14721)
9	Abū Ayyūb al-Anṣārī	Aḥmad (23505)
10	Thawbān	Aḥmad (22418)
11	Ḥudhayfah ibn al-Yamān	Aḥmad (23336)
12	Anas	Bazzār (6398)
13	Abū Sa‘īd al-Khudrī	Bazzār
14	Rifā‘ah al-Juhanī	Bazzār <sup>2</sup>
15	Falatān ibn ‘Āṣim	Bazzār (3700)
16	Samurah ibn Jundub	Bazzār (4672)
17	‘Amr ibn Ḥazm	Ṭabarānī <sup>3</sup>
18	Abū Sa‘īd al-Anṣārī	Ṭabarānī, <i>Kabīr</i> (771)
19	Asmā’ bint Abī Bakr	Ṭabarānī, <i>Kabīr</i> (240) <sup>4</sup>

## ١١٢ - حَدِيثُ الشَّفَاعَةِ.

112. The long hadith of the Intercession and people's seeking it from one prophet to another.<sup>5</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (4476) and Muslim (193)
2 Abū Hurayrah	Būkhārī (4712) and Muslim (194)
3 Ibn ‘Umar	Būkhārī (4718) and Muslim

<sup>1</sup> Būkhārī quotes this very hadith from Abū Hurayrah but without the words 'without any reckoning.'

<sup>2</sup> Ibn Khuzaymah, *Tawḥīd* (37).

<sup>3</sup> Bayhaqī, *Shu‘ab* (264).

<sup>4</sup> This hadith has also been related by Khabbāb (Bazzār 2120).

<sup>5</sup> See appendix for a variation of the hadith.

4	Ḥudhayfah	Muslim <sup>1</sup>
5	Jābir	Muslim (191)
6	Abū Bakr	Aḥmad (15)
7	Ibn ‘Abbās	Aḥmad (2546)
8	Ubayy Ibn Ka‘b	Aḥmad (21245)
9	Abū Sa‘īd	Tirmidhī (3418)
10	Salmān	Ṭabarānī, <i>Kabīr</i> (6117)
11	‘Uqbah Ibn ‘Āmir	Ṭabarānī, <i>Kabīr</i> (887)
12	‘Ubādah Ibn aṣ-Ṣāmit	Ḥākim (82)

## ١١٣ - بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ.

113. 'I was sent before the Hour like this.'<sup>2</sup>

Narrator	Compiler(s)
1 Anas	Būkhārī (6504) and Muslim (2951)
2 Sahl ibn Sa‘d	Būkhārī (4936) and Muslim (2950)
3 Abū Hurayrah	Būkhārī (6505)
4 Mustawrid ibn Shaddād	Tirmidhī (2213)
5 Buraydah	Aḥmad (22947)
6 Jābir ibn Samurah	Aḥmad (20981)
7 Wahb ibn as-Suwā‘ī	Aḥmad (18770)
8 Ibn ‘Umar	Aḥmad (5115) <sup>3</sup>
9 Abū Jubayrah ibn aḍ-Ḍaḥḥāk	Ṭabarānī, <i>Kabīr</i> (971)
10 From elders of the Anṣār	Bazzār <sup>4</sup>

<sup>1</sup> Ibn Abī Shaybah (31744).

<sup>2</sup> The Prophet ﷺ held his index and middle fingers together.

<sup>3</sup> This variation has 'bayna yadayi 's-sā‘ah,' (just before the Hour) instead of 'kahātayn,' (like this).

<sup>4</sup> I could not find this hadith from elders of the Anṣār in Bazzār. It is possible that this is an error in the transcription, since Abū Jubayrah (the previous narrator) relates many of his hadith from 'elders of the Anṣār.' Therefore, narrators 9 and 10 would be understood to be from one chain. See Ṭabarānī, *Kabīr* (972); Ibn al-Mubārak (1592); and Ibn Abī Shaybah, *Musnad* (948), for the same hadith where Abū Jubayrah relates from elders of the Anṣār.



## Appendix

### 8. THE HADITH OF JIBRĪL

بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: يَا عُمَرُ، أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.



[On the authority of 'Umar ؓ:]

One day we were with Allah's Messenger ﷺ when a man with extremely white clothes and extremely black hair with no sign of having travelled came to us, and no one knew who he was. He sat before the Prophet ﷺ, putting his knees to the Prophet's knees and placing his hands on the Prophet's thighs. He said, 'O Muḥammad! Tell me about Islam.' So Allah's Messenger ﷺ said, 'Islam is that you testify that there is no god but Allah and that Muḥammad is Allah's Messenger, establish prayer, pay zakat, fast Ramaḍān and make Pilgrimage to the House if you are able to find a way.' He said, 'You have told the truth,' and we were amazed at him for asking him then affirming! He said, 'Tell me about faith.' The Prophet said, 'That you believe in Allah, His angels, His books, His Messengers, the Last Day and predetermination—the good and the bad.' He said, 'You have told the truth. Tell me about *iḥsān*.' He said, 'That you worship Allah as if you see him; and if you do not see him, then know that He sees you.' He said, 'Tell me about the Hour.' He said, 'The questioned has no more knowledgeable of it than the questioner.' He said, 'Then tell me about its signs.' He said, 'That the slave woman gives birth to her master, and that you see barefooted, naked and poor shepherds compete in building tall structures.' Then the man left. I wondered about this a long time until the Prophet said to me, 'O 'Umar! Do you know who the questioner was?' I said, 'Allah and His Messenger know best.' He said, 'He was Jibril. He came to teach you your religion.'

## 12. WIPING OVER LEATHER SOCKS

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ.

The Prophet ﷺ wiped over his leather socks.

## 23. THE HADITH ON THE PRAYER TIMES

أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى الظُّهْرَ فِي الْأَوَّلِ مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشَّرَاكِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتْ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرَّمَ الطَّعَامُ عَلَى الصَّائِمِ. وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لَوْفَتِ الْعَصْرِ بِالْأُمْسِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلِيهِ، ثُمَّ صَلَّى الْمَغْرِبَ لَوْفَتِهِ الْأَوَّلِ، ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ صَلَّى الصُّبْحَ حِينَ أَسْفَرَتِ الْأَرْضُ. ثُمَّ التَفَتَ إِلَيَّ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ.

[On the authority of Ibn 'Abbās ؓ:] Allah's Messenger ﷺ said:

Jibril led me in prayer at the Ka'bah twice. He prayed the midday prayer with me when the sun passed its zenith the amount of a sandal strap, the afternoon prayer when the length of his shadow was like him, the sunset prayer when the sun went down and the fasting person broke his fast, the night prayer when the sun disappeared from the horizon and the dawn prayer when dawn broke and food and drink were prohibited from the fasting person. The



next day he prayed the midday prayer with me when the length of his shadow was like him, the afternoon prayer when the length of his shadow was twice his length, the sunset prayer at the same time as the first, the night prayer when the first third of the night passed and the dawn prayer when the Earth was bright. Then he turned to me and said, 'O Muḥammad, this is the time of the prophets before you, and the time is between these two times.'

26. THE PROPHET ﷺ SLEPT PAST THE DAWN  
PRAYER IN THE VALLEY [OF AL-QURĀ]

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي مَسِيرٍ لَهُ فَنَامُوا عَنْ صَلَاةِ الْفَجْرِ فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ، فَارْتَفَعُوا قَلِيلًا حَتَّى اسْتَعْلَتْ ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَذَّنَ، ثُمَّ صَلَّى الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ أَقَامَ الْمُؤَذِّنُ فَصَلَّى الْفَجْرَ.

The Messenger of Allah ﷺ was on one of his journeys when the party slept past the dawn prayer and woke in the heat of the sun. They ascended a little until the sun had risen. Then he ﷺ gave the order to the muezzin, who gave the call to prayer. He prayed to units of prayer before the dawn prayer, then the muezzin gave the second call indicating the start of prayer (*iqāmah*) and he ﷺ prayed the dawn prayer.

32. RECITING THE BASMALAH OUT LOUD

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْهَرُ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

The Messenger of Allah ﷺ would recite, 'In the Name of Allah, the All-Merciful, the Most Merciful,' aloud.

33. Lifting the hands when opening the prayer, when bowing, and when straightening back up.

كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكَعَتَيْنِ رَفَعَ يَدَيْهِ.

When he ﷺ entered the prayer he said, 'Allāhu Akbar,' and raised his hands; when he bowed he raised his hands; when he said, 'Samī'a'llāhu li-man ḥamidah,' he raised his hands; and when he stood back up after two units he raised his hands.

34. RECITING THE TASHAHHUD

كُنَّا نَقُولُ فِي الصَّلَاةِ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّلَامُ عَلَى اللَّهِ السَّلَامُ عَلَى فُلَانٍ. فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ.



During the prayer, we would say behing the Messenger of Allah ﷺ, 'Peace be upon Allah, peace be upon so and so. . .' Then one day the Messenger of Allah ﷺ told us, 'Allah Himself is peace, so when any one of you sits during the prayer, he should say, "Greetings are for Allah, as well as all prayers and all good things. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and Allah's righteous slaves." When he says this, it reaches every righteous slave of Allah in heaven and on Earth. "I testify that there is no god but Allah, and I testify that Muhammad is His slave and Messenger." Then he may choose to ask what he wishes.'

35. THE COMPANIONS ASKED THE PROPHET ﷺ, 'WE KNOW HOW TO GREET YOU WITH PEACE. . .

خَرَجَ عَلَيْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: فَقُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

When he ﷺ came out to us we asked, 'O Messenger of Allah, we know how to greet you with peace, but how do we invoke blessings upon you?' He said, 'Say: "O Allah, bless Muhammad and the family of Muhammad like you blessed the family of Ibrahim. O Allah, give increase to Muhammad and the family of Muhammad like you gave increase to the family of Ibrahim. Truly you are Praiseworthy and Majestic."'

58. 'INDEED, ONE OF YOU DOES THE DEEDS OF THE PEOPLE OF PARADISE. . .

فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ أَوْ قِيدُ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ أَوْ قِيدُ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا.

Indeed, one of you does the deeds of the people of Paradise until there is nothing between him and it except the length of a forearm, then what was written overtakes him and he does the deeds of the people of the Fire and enters it. One of you does the deeds of the people of the Fire until there is nothing between him and it except the length of a forearm, then what was written overtakes him and he does the deeds of the people of Paradise and enters it.

68. THE HADITH OF THE TWO HANDFULS OF THE PROGENY OF ADAM

إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ. ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ.

Truly, Allah ﷻ created Adam ﷺ then wiped his back with His Right Hand and drew out his offspring from him. He then said, 'I



have created these for Paradise and they will do the deeds of the people of Paradise. He ﷺ then wiped his back and drew out his offspring from him and said, 'I have created these for the Fire and they will do the deeds of the inmates of the Fire.'

83. THE STORY OF MĀ'IZ ﷺ, WHO  
COMMITTED ADULTERY AND WAS STONED

جَاءَ مَا عِزُّ بْنُ مَالِكٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ طَهِّرْنِي! فَقَالَ: وَيْحَكَ! ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ! قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ طَهِّرْنِي! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَيْحَكَ! ارْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ! قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ طَهِّرْنِي! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ، حَتَّى إِذَا كَانَتْ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ: فِيمَ أَطَهَّرُكَ؟ فَقَالَ: مِنَ الزَّيْنِيِّ. فَسَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهُ جُنُونٌ؟ فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ، فَقَالَ: أَشْرَبَ خَمْرًا؟ فَقَامَ رَجُلٌ فَاسْتَنْكَهَ فَلَمْ يَجِدْ مِنْهُ رِيحَ خَمْرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَنْتِ؟ فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ فَرُجِمَ. فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ، قَائِلٌ يَقُولُ لَقَدْ هَلَكَ لَقَدْ أَحَاطَتْ بِهِ خَطِئَتُهُ، وَقَائِلٌ يَقُولُ مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَا عِزِّ بْنِ مَالِكٍ أَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ فِي يَدِهِ ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلْيَبْشُرُوا بِذَلِكَ يَوْمَئِذٍ أَوْ ثَلَاثَةً ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ جُلُوسٌ فَسَلَّمَ ثُمَّ جَلَسَ فَقَالَ: اسْتَغْفِرُوا لِمَا عِزُّ بْنُ مَالِكٍ. قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَا عِزُّ بْنُ مَالِكٍ. قَالَ:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ.

Mā'iz ibn Mālik came to the Prophet ﷺ and said to him, 'O Messenger of Allah, purify me!' The Prophet said, 'Woe to you! Go back, seek Allah's forgiveness and repent to Him.' It was not long before he returned and said, 'O Messenger of Allah, purify me!' So the Prophet said, 'Woe to you! Go back, seek Allah's forgiveness and repent to Him.' Then he came and said, 'O Messenger of Allah, purify me!' The Prophet ﷺ replied the same until Mā'iz came back for the fourth time. Allah's Messenger ﷺ then said to him, 'What am I purifying you from?' So he said, 'From adultery.' Allah's Messenger asked, 'Is he crazy?' and he was informed that he was not crazy. He said, 'Has he been drinking wine?' So a man stood up, checked his breath and did not find the smell of wine. Allah's Messenger ﷺ said, 'Have you committed adultery?' He said, 'Yes.' So the Prophet ordered that he be stoned. Thereafter, people were in two groups concerning him. One would say, 'He has been destroyed, his sin has encompassed him.' Another would say, 'There is no repentance better than the repentance of Mā'iz. He came to the Prophet ﷺ, placed his hand in his hand, then said to him, "Kill me with stones." So the people continued to say this for two or three days, until Allah's Messenger ﷺ came to them while they were sitting. He greeted them, sat down and said, 'Seek forgiveness for Mā'iz ibn Mālik.' So they said, 'May Allah forgive Mā'iz ibn Mālik.' Allah's Messenger ﷺ said, 'He has repented with a repentance that, if it were divided, could suffice a nation.'



84. THE PROHIBITION OF INTERCEDING  
ABOUT A PRESCRIBED PUNISHMENT WHEN  
THE MATTER HAS REACHED THE RULER

أَنَّ قُرَيْشًا أَهَمَّتْهُمْ الْمَرْأَةُ الْمَخْزُومِيَّةُ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَكَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟ ثُمَّ قَامَ فَخَطَبَ، قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ. وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرَقَتْ لَقَطَعْتُ يَدَهَا!

The Quraysh were concerned about the affair of a Makhzūmī woman who had stolen. They said, 'Who will speak to Allah's Messenger ﷺ on her behalf? None would dare do so except Usāmah ibn Zayd, he is the beloved of Allah's Messenger.' So Usāmah spoke with him. Allah's Messenger ﷺ said, 'Do you intercede concerning one of Allah's prescribed punishments?' He then stood and delivered a sermon: 'O people! Truly, what destroyed those before you is that whenever a noble person among them stole, they left him; but when a weak person stole, they implemented the punishment on him. By Allah, if Fāṭimah, the daughter of Muḥammad, stole, I would surely cut her hand off!'

96. THE HADITH OF THE NOCTURNAL JOURNEY

أَتَيْتُ بِالْبَرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ وَدُونَ الْبُغْلِ يَضَعُ حَافِرُهُ عِنْدَ مُنْتَهَى طَرَفِهِ، فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ فَرَبَطْتُ الدَّابَّةَ

بِالْحَلَقَةِ الَّتِي كَانَ يَرْبُطُ بِهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ. قَالَ: ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ فَقَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. فَقِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ فَقَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِآدَمَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: وَمَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. فَقِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِابْنِ الْحَالَةِ نَحْيَ وَعِيسَى فَرَحَّبَا وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: وَمَنْ أَنْتَ؟ فَقَالَ: جِبْرِيلُ. فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قَالُوا: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسَيْنِ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: وَمَنْ أَنْتَ؟ فَقَالَ: جِبْرِيلُ. فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ فَقَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ: يَقُولُ اللَّهُ: ﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. فَقِيلَ: وَمَنْ مَعَكَ؟ فَقَالَ: مُحَمَّدٌ. فَقِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. فَقِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِمُوسَى



فَرَحَبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ  
فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. فَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. فَقِيلَ:  
وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفَتَحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ وَإِذَا هُوَ  
مُسْنِدٌ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا  
يَعُودُونَ إِلَيْهِ. ثُمَّ ذَهَبَ بِي إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ  
وَإِذَا ثَمَرُهَا أَمْثَالُ الْقِلَالِ، فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَهَا تَغَيَّرَتْ،  
فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَصِفَهَا مِنْ حُسْنِهَا. قَالَ: فَأَوْحَى اللَّهُ  
إِلَيَّ مَا أَوْحَى وَفَرَضَ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسِينَ صَلَاةً. فَزَلْتُ حَتَّى  
انْتَهَيْتُ إِلَى مُوسَى فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ: خَمْسِينَ  
صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّ  
أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ. قَالَ: فَارْجَعْتُ  
إِلَى رَبِّي فَقُلْتُ لَهُ: رَبِّ خَفِّفْ عَنِّي خَمْسًا فَارْجَعْتُ إِلَى  
مُوسَى فَقَالَ: مَا فَعَلْتَ؟ فَقُلْتُ: خَفَّفَ عَنِّي خَمْسًا. قَالَ: إِنَّ أُمَّتَكَ لَا تُطِيقُ  
ذَلِكَ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ. فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي  
وَبَيْنَ مُوسَى عَلَيْهِ السَّلَامُ فَيَحْطُ عَنِّي خَمْسًا خَمْسًا حَتَّى قَالَ: يَا مُحَمَّدُ  
هِيَ خَمْسُ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، بِكُلِّ صَلَاةٍ عَشْرُ فِتْلِكَ خَمْسُونَ  
صَلَاةً، وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ  
لَهُ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ لَهُ شَيْئًا، فَإِنْ عَمِلَهَا  
كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ. فَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ:  
ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ. فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ.

[Allah's Messenger ﷺ said:] Burāq was brought to me—a tall, white animal, bigger than a donkey but smaller than a mule, that places its hoof to the extent of its vision. I rode it until I was brought to Jerusalem, and tied it with the harness that the prophets use to tie. Then I entered the mosque and prayed two units of prayer therein. I exited and Jibril ﷺ came to me with a vessel of wine and a vessel of milk. I chose the milk. Jibril ﷺ said, 'You chose the natural thing.' Then he took us up to heaven and sought permission to enter. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with Ādam ﷺ. He welcomed me and prayed for me to receive goodness. Then he took us up to the second heaven and sought permission to enter. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with the two cousins, 'Isā [the son of Maryam] and Yahyā [the son of Zakariyyah] ﷺ. They welcomed me and prayed for me to receive goodness. Then he took us up to the third heaven and sought permission to enter. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with Yūsuf ﷺ, who was given half of beauty. He greeted me and prayed for me to receive goodness. Then he took us up to the fourth heaven and sought permission to enter. It was said, 'Who is it?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with Idrīs ﷺ. He welcomed me and prayed for me to receive goodness. Allah ﷻ said, 'We raised him to a lofty place.'



Then he took us up to the fifth heaven and sought permission to enter. It was said, 'Who is it?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with Hārūn ؑ. He welcomed me and prayed for me to receive goodness. Then he took us up to the sixth heaven and sought permission to enter. It was said, 'Who is it?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with Mūsā ؑ. He welcomed me and prayed for me to receive goodness. Then he took us up to the seventh heaven and sought permission to enter. It was said, 'Who is it?' He said, 'Jibril.' It was said, 'And who is with you?' He said, 'Muhammad.' It was said, 'Has he been sent for?' He said, 'He has been sent for.' So it was opened for us, and low and behold I was with Ibrāhīm ؑ. He was sitting with his back against the wall of Bayt al-Ma'mūr, to which 70,000 angels enter daily and do not return to it. Then Jibril went with me to the Furthest Lotus Tree. Its leaves are like elephant ears and its fruits like huge jars. It changed when there came whatever came to it from Allah's command. No one from Allah's creation can describe its beauty. Allah revealed to me what he revealed to me, and obligated upon me fifty prayers every day and night. I went down to Mūsā ؑ and he said, 'What did your Lord obligate upon your community?' I said, 'Fifty prayers.' He said, 'Go back to your Lord and ask for less, for truly your community is not able to do that. I know this from my experience with the Children of Isrā'il.' So I went back to my Lord and said, 'O Lord! Lighten the burden on my community.' So five were decreased. I returned to Mūsā and said, 'Five were decreased.' He said, 'Truly, your community is not able to do that. Go back to

your Lord and ask for less.' So I did not stop going back between my Lord ؑ and Mūsā ؑ until He said, 'O Muhammad! Indeed, they are five prayers every day and night, and for every prayer is the reward of ten; that will be fifty prayers. Whoever plans to undertake a good deed yet does not do it, a good deed is written for him. If he does it, then he has the reward of ten. Whoever plans to commit a bad deed and does not do it, nothing is written against him. If he does it, one bad deed is written against him.' So I went down until I reached Mūsā ؑ and informed him. He said, 'Go back to your Lord and ask for less.' I said, 'I have already gone back to Him to the point that now I feel too shy.'

97. THE HADITH OF THE CAMEL THAT COMPLAINED  
TO THE PROPHET ؑ ABOUT ITS OWNER.

كَانَ أَهْلُ بَيْتٍ مِنَ الْأَنْصَارِ لَهُمْ جَمَلٌ يَسْنُونَ عَلَيْهِ. وَإِنَّ الْجَمَلَ اسْتَضْعَبَ عَلَيْهِمْ فَمَنْعَهُمْ ظَهْرَهُ، وَإِنَّ الْأَنْصَارَ جَاءُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: إِنَّهُ كَانَ لَنَا جَمَلٌ نُسْنِي عَلَيْهِ وَإِنَّهُ اسْتَضْعَبَ عَلَيْنَا وَمَنْعَنَا ظَهْرَهُ وَقَدْ عَطِشَ الزَّرْعُ وَالتَّخْلُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: قُومُوا! فَقَامُوا فَدَخَلَ الْحَائِظُ وَالْجَمَلُ فِي نَاحِيَةٍ، فَمَسَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ فَقَالَتْ الْأَنْصَارُ: يَا نَبِيَّ اللَّهِ، إِنَّهُ قَدْ صَارَ مِثْلَ الْكَلْبِ وَإِنَّا نَخَافُ عَلَيْكَ صَوْلَتَهُ. فَقَالَ: لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ. فَلَمَّا نَظَرَ الْجَمَلُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ نَحْوَهُ حَتَّى خَرَّ سَاجِدًا بَيْنَ يَدَيْهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاصِيَتِهِ أَذَلَّ مَا كَانَتْ قَطُّ حَتَّى أَدْخَلَهُ فِي الْعَمَلِ، فَقَالَ لَهُ أَصْحَابُهُ: يَا رَسُولَ اللَّهِ،



هَذِهِ بَهِيمَةٌ لَا تَعْقِلُ تَسْجُدُ لَكَ وَنَحْنُ نَعْقِلُ فَنَحْنُ أَحَقُّ أَنْ تَسْجُدَ لَكَ:  
فَقَالَ: لَا يَصْلُحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ، وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ  
لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِرُؤُوسِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا. وَالَّذِي نَفْسِي  
بِيَدِهِ لَوْ كَانَ مِنْ قَدَمِهِ إِلَى مَفْرِقِ رَأْسِهِ قُرْحَةٌ تَنْبَجِسُ بِالْقَيْحِ وَالصَّدِيدِ  
ثُمَّ اسْتَقْبَلَتْهُ فَلَحَسَتْهُ مَا أَدَّتْ حَقَّهُ.

A household from the Helpers (Anṣār) had a camel which they used to ride to collect water. The camel became difficult towards them and refused to let them mount it, so the Helpers came to the Messenger of Allah ﷺ and said, 'We had a camel that we used to ride to collect water, but it has become difficult towards us and refuses to let us mount it. Now the crops and palms are thirsty.' The Messenger of Allah ﷺ said to his Companions, 'Get up!' So they got up and entered the enclosure on one side of which was the camel. The Prophet ﷺ walked in its direction and the Helpers said, 'O Prophet of Allah, it has become like a dog and we fear that it will attack you!' He replied, 'It will do me no harm.' When the camel looked at the Messenger of Allah ﷺ, it approached him until it sank prostrate before him. Then the Messenger of Allah ﷺ took it by the forelock, as docile as it had ever been, and set it to work. His Companions said to him, 'O Messenger of Allah ﷺ, this is a beast without reason and it prostrates to you. We have reason, so we are even more obligated to prostrate to you.' He replied, 'It is not right for any person to prostrate to another person. If it were right for a person to prostrate to another person, I would have ordered every woman to prostrate to her husband, due to the magnitude of his right upon her. By the One in Whose Hand is my soul, if he were covered from head to toe in suppurating ulcers, and she came and licked them clean, she still would not have fulfilled his right.'

#### 98. THE HADITH OF THE TREE STUMP LONGING FOR THE PROPHET ﷺ

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ إِلَى جِدْعٍ، فَلَمَّا اتَّخَذَ  
الْمِنْبَرَ تَحَوَّلَ إِلَيْهِ فَحَنَّ الْجِدْعُ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَهُ.

The Messenger of Allah ﷺ would deliver sermons leaning against a tree stump. When he adopted the pulpit, he used it instead. The tree stump yearned for him, so the Prophet ﷺ came and wiped his hands over it.

#### 99. 'I WAS GIVEN FIVE THINGS. . .'

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ  
شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ  
الصَّلَاةَ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْمَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ  
الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعثْتُ إِلَى النَّاسِ عَامَّةً.

[The Prophet ﷺ said:] I was given five things that no prophet before me was given: I was made victorious through awe reaching a month's distance; the Earth was made a pure mosque for me, so if the time of prayer comes upon anyone from my community he may pray anywhere; the spoils of war were made lawful for me while they were not lawful for anyone before me; I have been granted intercession; and prophets were sent specifically to their respective peoples, yet I have been sent to all people in general.



109. THE HADITH OF THE QUESTIONING  
OF THE DECEASED IN HIS GRAVE

الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَنَّهُ مَلَكَانٍ فَأَقْعَدَاهُ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أَبَدَ لَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَيَرَاهُمَا جَمِيعًا. وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيَقُولُ: لَا أَدْرِي! كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ! فَيُقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ! ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ صَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ.

[Allah's Prophet ﷺ said:] Truly, when the slave is put in his grave and his companions go away and he hears the beating of their sandals, two angels come to him, sit him up, and say to him, 'What did you used to say about this man, Muhammad ﷺ?' He will say, 'I testify that he is Allah's slave and Messenger.' It will then be said, 'Look at your place in the Fire. Allah has replaced it for you with a place in Paradise.'

The Prophet ﷺ said: He will see both of them. As for the unbeliever or the hypocrite, he will say, 'I do not know! I used to say what the people said!' He will then be told, 'You have not understood, nor followed correctly!' Then he will be struck with an iron hammer between his ears and he will cry out such a cry which is heard by all those close by except Man and Jinn.

## 110. THE HADITH OF THE BASIN

إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا. لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَغْرِفُهُمْ وَيَعْرِفُونِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ.

I will be your predecessor at the Basin. Whoever passes by me shall drink and whoever drinks shall never again feel thirsty. There will surely be people who pass by me whom I will recognise and they will recognise me, but they will be blocked from me.

112. THE LONG HADITH OF INTERCESSION AND PEOPLE'S  
SEEKING IT FROM ONE PROPHET TO ANOTHER.

يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبَّنَا! فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحِي. ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحِي. فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمَنِ، فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، فَيَقُولُ: ائْتُوا مُوسَى عَبْدَ اللَّهِ كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ. فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ، فَيَسْتَحِي مِنْ رَبِّهِ، فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ، فَيَأْتُونَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى



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الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ أَنَّهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَيَرَاهُمَا جَمِيعًا. وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيَقُولُ: لَا أَدْرِي! كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ! فَيُقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ! ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ.

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أَسْتَأْذِنَ عَلَى رَبِّي، فَيُؤْذَنُ لِي، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي  
مَا شَاءَ اللَّهُ ثُمَّ يَقَالُ: ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهُ، وَقُلْ يُسْمَعُ، وَاشْفَعْ  
تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعْلِمُنِيهِ ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا  
فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ إِلَيْهِ، وَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعُ فَيَحْدُ لِي  
حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ  
حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ.

Believers will be gathered on the Day of Resurrection and they will say, 'If only we sought intercession with our Lord!' So they will go to Ādam ﷺ and say, 'You are the father of all people. Allah created you with His hand, ordered His angels to prostrate to you and taught you the names of all things. Intercede for us with your Lord so that He may relieve us of this place of ours.' He will say, 'I am not the one to do that for you,' and he will mention his shortcoming and feel shame before his Lord due to it and say, 'Rather, go to Nūḥ, the first Messenger that Allah sent.' So they will go to Nūḥ ﷺ and he will say, 'I am not the one to do that for you,' and he will mention that he asked Allah about that which he had no knowledge of and feel shame before his Lord due to it and say, 'Rather, go to Ibrāhīm, he whom Allah took as a dear friend.' So they will go to Ibrāhīm ﷺ and he will say, 'I am not the one to do that for you. Rather, go to Mūsā, he whom Allah spoke to and gave the Torah.' So they will go to Mūsā ﷺ and he will say, 'I am not the one to do that for you,' and he will mention his killing of a person not in retaliation for the killing of another and feel shame before his Lord because of it and say, 'Rather, go to 'Īsā, the servant of Allah and His messenger, the Spirit of Allah and His Word.' So they will go to 'Īsā ﷺ, the Spirit of Allah and His Word ﷺ and he will say, 'I am not the one to do that for you.

Rather, go to Muḥammad, a slave whom Allah has forgiven the first and the last of his shortcomings.' [The Prophet ﷺ then said,] So they will come to me, and I will seek permission from my Lord and He will give me permission. When I see Him, I will fall prostrate. He will leave me like that for however long He wills ﷺ. Then it will be said, 'O Muḥammad! Lift your head! Ask and you will be given, speak and you will be heard, intercede and you will be granted intercession.' So will I lift my head and praise my Lord with words of praise that my Lord will teach me, and then I will intercede. I will be given a limit, so I will bring people out of the Fire and escort them to Paradise. Then I will return to Him and when I see my Lord, the same will happen again. Then I will intercede and be given a limit, so I will bring people out of the Fire and escort them to Paradise. Thereafter I will return for the fourth time and say, 'No one remains in the Fire except he for whom the Qur'ān dictates an eternity therein.'



أَسْتَأْذِنَ عَلَى رَبِّي، فَيُؤْذَنُ لِي، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهُ، وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشْفَعُ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدِ يُعْلِمُنِيهِ ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ إِلَيْهِ، وَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ.

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*Qatf al-Azhār* is a very rare type of hadith collection dedicated to an even rarer type of hadith — the mass-transmitted (*mutawātir*) hadith — in which a piece of information is corroborated by a multitude of eyewitnesses whose relative abundance precludes a conspiracy to lie; it is then transmitted continuously by similar multitudes from the original witnesses to the present. One of the salient qualities of Islam is its concern with certainty in regards to establishing the fundamentals of the religion. The mass-transmitted report is a means of acquiring certainty and as such deserves our profound attention in an age in which the authenticity of the whole hadith corpus has come under attack. The text was abridged by its author, Imam Suyūṭī, specifically to suit the needs of the lay reader and this English translation incorporates the text of all 113 hadiths listed by the Imam, along with helpful explanatory notes and a layout that visually reinforces the authoritativeness of each mass-transmitted report.

*‘The mutawātir report is that which reaches you from the Messenger of Allah ﷺ via a transmission containing no doubt, such that it is as if you hear it from an eyewitness. This is due to its great number of narrators whose collusion cannot be countenanced, owing to their uprightness and clearly different locations.’ — IMAM BAZDAWĪ*



**ABOUT THE AUTHOR** Imam Suyūṭī (d. 911/1505), the great 10<sup>th</sup> century Egyptian polymath, was one of the most prolific writers of the Middle Ages, penning over 500 works on a wide range of subjects, a number of which became world famous during his lifetime. These include *Tafsīr al-Jalālayn* and *Itqān fī ‘Ulūm al-Qur’ān* (Qur’anic sciences), *Tārīkh al-Khulafā’* (history), *Al-Jāmi’ al-Kabīr* and *Al-Jāmi’ aṣ-Ṣaghīr* (hadith), *Aṭ-Ṭibb an-Nabawī* (Prophetic medicine) and *Muḥḥir fī ‘Ulūm al-Lughah* (philology). The first and last of these in particular are exemplars of his genius as a compiler and it is precisely his talents of selection and abridgement which make the current work so beneficial and accessible for lay readers both in his time and ours.